



# THE JOURNAL OF THE MOSCOW PATRIARCHATE





**THE FIRST ECUMENICAL COUNCIL IN NICAEA**  
The Novgorod icon of the 16th century painted on both sides



# 1980 THE JOURNAL №.7 OF THE MOSCOW PATRIARCHATE ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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## **70th Birthday of His Holiness Patriarch PIMEN of Moscow and All Russia**

On July 10 (23), 1980, the 70th birthday of His Holiness Patriarch Pimen of Moscow and All Russia was solemnly celebrated at the Trinity-St. Sergiy Lavra.

Divine Liturgy followed by a thanksgiving moleben was concelebrated in the Dormition Cathedral of the Lavra by His Holiness the Patriarch together with the members of the Holy Synod and clerics. In response to the congratulations Patriarch Pimen delivered an address.

After the service there was a jubilee meeting in the assembly hall of the Moscow Theological Academy and Seminary, it closed with a concert of religious music performed by the joint choir of the Lavra brethren and students of the theological schools.

The opening speech at the meeting dealt with the life and work of His Holiness; then the congratulatory address from the Holy Synod was read out. Patriarch Pimen was congratulated by representatives of ecclesiastical and secular circles.

The closing speech was made by His Holiness Patriarch Pimen.

After the meeting there was a dinner in the Refectory Church of St. Sergiy during which congratulatory addresses were delivered.

The closing speech was made by Patriarch Pimen.

Present at the celebrations were members of the Holy Synod, other representatives of the episcopate of the Russian Orthodox Church, the brethren of the Trinity-St. Sergiy Lavra, the teaching staff and students of the Moscow theological schools, representatives of the Moscow clergy, staff members of the Synodal institutions of the Moscow Patriarchate, as well as representatives of Christian Churches and religious associations in Moscow.

Present also at the birthday celebrations of His Holiness Patriarch Pimen were: V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers; V. V. Kovanov — on behalf of the Soviet Peace Committee; E. V. Ivanov — on behalf of the Union of Soviet Societies of Friendship; N. E. Polyanov — on behalf of the Soviet Committee for European Security; B. N. Polevoi — on behalf of the Soviet Peace Fund, as well as representatives of a number of other Soviet public organizations.





**S HOLINESS PATRIARCH PIMEN** is the 14 th Patriarch of the Russian Orthodox Church.

His Holiness was born on July 10 (23), 1910. He was professed in 1927; ordained hierodeacon on July 16 (3), 1931; hieromonk on January 25 (12), 1932.

In 1949-1953—Father Superior of the Pskov-Pechery Dormition Monastery (from 1950 in the rank of archimandrite); from 1954 to November 1957—Father Superior of the Trinity-St. Sergiy Lavra.

On November 17, 1957, he was consecrated Bishop of Balta and appointed Vicar of the Odessa Diocese. From December 1957—Bishop of Dmitrov, Vicar of the Moscow Diocese. In July 1960, appointed Chancellor of the Moscow Patriarchate and in November elevated to the dignity of archbishop. From March to November 1961—Archbishop of Tula and Belev. Over the years he administered temporarily the Lugansk (now Voroshilovgrad), Smolensk, Kostroma, and Tambov dioceses. On November 14, 1961, elevated to the dignity of Metropolitan of Leningrad and Ladoga; on October 9, 1963, made Metropolitan of Krutitsy and Kolonna.

After the demise of His Holiness Patriarch Aleksiy († April 17, 1970), His Eminence Metropolitan Pimen as the eldest in consecration and a permanent member of the Holy Synod assumed the office of Locum Tenens.

Unanimously elected Patriarch of Moscow and All Russia by the 1971 Local Council of the Russian Orthodox Church, Metropolitan Pimen ascended the Throne of the Primates of the Holy Russian Orthodox Church on June 3, 1971.

Extensive are the responsibilities of the Primate of the Church. The cares of all the aspects of Church life lie on the shoulders of the Patriarch. Nothing is too big or too small when viewed by the Patriarch: the designation of bishops and fraternal cooperation with them; concern for parochial life, the clergy and the parishioners; services and singing in churches, and the preaching; supervising monasteries and convents, monks and nuns; the theological schools; ecclesiastical publications; Church economy and activities.

His Holiness the Patriarch takes part himself and gives his blessing to bishops, the clergy, monks and laymen to the upholding of sisterly contacts with Orthodox and non-Orthodox Churches, and to participation in the World Council of Churches, the Christian Peace Conference, and the Conference of European Churches. His Holiness is a member of the Soviet Peace Committee. In socio-patriotic service and peacemaking His Holiness Patriarch Pimen sets an example of deep loyalty to the Church and Motherland.

He has received numerous awards for his ecclesiastical works, ecumenical and social activities. Patriarch Pimen is a Doctor of Theology, an honorary member of a number of theological academies, a bearer of the orders of St. Vladimir and St. Sergiy, 1st Class, and the orders of numerous Local Sister Churches and non-Orthodox Churches.

His Holiness Patriarch Pimen has been awarded the orders of the Red Banner of Labour and of the Friendship of the Nations, as well as orders of a number of foreign states.



# His Holiness Patriarch PIMEN of Moscow and All Russia

(For His 70th Birthday)

*"May the Lord, Who is full of mercy and benevolence, grant all of us, children of Christ's Church, the spirit of reason and humility, the spirit of peace and likemindedness, the spirit of obedience to the Holy Church and sense of righteousness in order to be in every way worthy of the Christian vocation (Eph. 4. 1) and honestly fulfil our civic duty for the welfare of our Motherland".*

(From His Holiness Patriarch Pimen's first—upon his enthronization—Message to the Archpastors, Pastors and All the Faithful Children of the Russian Orthodox Church, June 6, 1971, Holy Trinity Day).

A few dozen kilometres from Moscow, there is the town of Noginsk (Bogorodsk before 1930) which is His Holiness Patriarch Pimen's native town. It was Yamskaya (Coachmen's) Village once, where coachmen changed horses, and travellers could have a rest on the way from Moscow to Nizhni Novgorod and Kazan. In 1781, when gubernias were established, the village was turned into the town of Bogorodsk, the district centre.

By 1910, the town had 15.5 thousand population, about a thousand wooden houses, only 80 stone and some three hundred mixed buildings. There were three hospitals, ten educational establishments, two libraries, several charitable institutions and a printing house which printed the local paper. The town was famous for its trade, handicrafts and textile works.

The magnificent Cathedral of the Epiphany of the second half of the 18th century stood on the bank of Klyazma River in the centre of the town. The cathedral quickly became dilapidated, and in 1876 a new one was built. The cathedral bell-tower, built in the classical style in the 1820s, was also subject to numerous reconstructions.

A little further up the road one could see the five-domed church consecrated by the famous archpastor Metropolitan Filaret (Drozdov) of Moscow and Kolomna in honour of the Tikhvin Icon of the Mother of God in 1857. Elements of 19th century ecclesiastical architecture blended with those of the old Russian, 14th century style. Ornamental arches adorned the entrance. In the centre of

the church a grand chandelier, in the shape of a tetrahedral cross, hung from the mighty vaults resting on four pillars. Made of multi-coloured glass, the cross radiated a soft glow. At its centre shone multi-coloured icon lamp. This chandelier was made under the supervision of Mikhail Karpovich Izvekov, His Holiness Patriarch Pimen's father.

The town's churches welcomed under their roof the shrines from nearby monasteries: the icon "Judas Kissing Christ" from the Berlyukovskaya Wilderness of St. Nicholas; the icon of St. Sergiy from the Trinity Lavra; the icon of St. Savva Storozhevsky from the Zvenigorod Monastery of St. Savva and the Jerusalem Icon of the Mother of God from the town of Bronnitsy near Moscow. Metropolitans Filaret, Ioannikiy and Vladimir of Moscow visited the churches, and Moscow vicars often came here on patronal feasts of the churches or chapels.

There was another church in the workers' settlement of Glukhovo, the church dedicated to the Life-Giving Trinity. The Izvekovs' house stood nearby. The day on July 10 (23), 1910, the day when the Holy Church celebrates the Deposition of the Robe of Our Lord Jesus Christ in Moscow, a son was born to the Izvekovs—Mikhail Karpovich and Pelageya Afanasievna. A week later he was baptized and named after St. Sergiy the Hegumen and Miracle Worker of Radonezh, the Great Succourer and Patriot of the land of Russia.

Mikhail Karpovich Izvekov worked at that time as a mechanic at the Glukhovo factory of Arseniy Morozov. After the





The Trinity-St. Sergiy Lavra, 1955 or 1956. His Holiness Patriarch Aleksiy (centre), Archimandrite Pimen, the father superior (extreme left)



Moscow, 1948. The participants in the celebrations of the 500th anniversary of the autocephaly of the Russian Orthodox Church: the hierarchs and representatives of the clergy of the Moscow Patriarchate. Left, second row: Hegumen Pimen



nationalization of Shibaev's textile works the administration offered Mikhail Karpovich the post of chief mechanic. His family moved to the other end of the town, to Istomkino, to be closer to Izvekov's new place of work. From that time the Izvekofs became parishioners of the local Cathedral of the Epiphany.

Mikhail Karpovich was well known to the town as an intelligent and sympathetic person, mindful of the workers' needs and commanding a great deal of respect.

As Mikhail Karpovich spent most of his time at work, his son's upbringing was mainly the concern of the mother, Pelageya Afanasievna. She was helped by Sergiy's elder sister and godmother, Maria Mikhailovna (born 1889), who was married and looked after her godson together with her own children.

Pelageya Afanasievna (maiden name Ivanova) was very pious and deeply imbued with the Russian Orthodox spirit; she was notably a person of a clear and discerning mind, infinite meekness and kindness.

Pelageya Afanasievna mourned deeply over the fact that all her children born after Maria, the eldest, had died in infancy. Praying in her grief to the Lord Pantocrator, she made the vow to dedicate her future child to the service of God.

And praying with her son, Sergiy, before the holy icons in their home, she entrusted him to the care of the Blessed Virgin Mary before Whose Vladimir icon a lampada always burned. "The Vladimir Icon of the Mother of God", His Holiness Patriarch Pimen recalled many years after, "this Moscow shrine, is a shrine of my native parts. It was our family icon and became my own in my monastic life. It was on the feast of this icon that with the blessing of our Heavenly Queen I was enthronized."<sup>1</sup>

Pelageya Afanasievna provided capable guidance for her son's education. There were plenty of books in the house and a good selection of theological literature. Sergiy's mother read for him willingly, moulding the boy's tastes and fostering in him a love of books. Soon enough Sergiy grew into an avid reader. Getting acquainted with the Holy History of the Old and New Testaments, he

strove to obtain a deeper understanding of the intransient meaning of Christian teaching. He developed his own preferences among religious writers. "From childhood I was very keen on the works of 'the Russian Chrysostom', Archbishop Innokentiy of Kherson," said His Holiness the Patriarch. "I always admired the profundity of his thoughts. The more I read of his sermons and other works the greater was my admiration of his theology. As for the manner of presentation and the beauty of style, I was quite convinced that this hierarchy was unsurpassed in these, and if anyone asked me then whom I liked most of the Kherson archpastors I would have answered without hesitation: Innokentiy."

His mother's wise unobtrusive influence soon yielded good results. The church became Sergiy's favourite place. He was moved by the splendour of the services and the harmonious singing that went straight to his heart. He accompanied his mother on visits to the holy places dear to the heart of Russian Christians.

Recalling his first visit to the Trinity-St. Sergiy Lavra, its future Holy Archimandrite said: "Brought by my mother at the age of 8 to the Holy Lavra of St. Sergiy, I went to Confession and received Holy Communion for the first time in the Church of Sts. Zosima and Savvatiy of the Lavra."<sup>3</sup>

Before he started to attend school Sergiy took lessons from Anna Andreievna Borisova, the wife of Archpriest Vladimir Borisov of Bogorodsk, an experienced teacher and a friend of the Izvekofs.

Sergiy Izvekov was enrolled straight away in the third class of the local V. G. Korolenko Secondary School. There was no need to catch up on his classmates: he was always among the best in his class. The teachers were amazed at his versatile interests. The capable pupil was equally keen on technical and humanitarian subjects. After classes he attended various hobby groups. In the senior classes, Sergiy Izvekov was elected chairman of the pupils' executive committee for organizing school's social life.

The years at school were also the years of spiritual growth. Sergiy spent his holidays and days-off in the church.



ng and read on the clerics, served as protodeacon under Bishops Nikanor and Platon of Bogorodsk.<sup>4</sup> His Holiness the Patriarch has kept the warmest and most grateful memories of Archpriest Vladimir Borisov, superintendent of one of the town's churches, Archpriest Petr Bazhenov, Rector of the Church of the Tikhvin Icon of the Mother of God, and Protodeacon Boris Urazov of the Bogorodsk Cathedral of the Epiphany, who considerably influenced his spiritual formation at the time.

In 1923, Sergiy, who had an excellent voice, was asked to join the cathedral hierarchical choir. Performance in the choir went along with serious theoretical studies. Sergiy did very well under the guidance of the eminent professor, Aleksandr Vorontsov, and his assistant Evgeniy Dyagilev. Having mastered the vocal and precentorial arts, he began conducting a choir of boys of his own age during a group pilgrimage to the holy places of central Russia. These first steps of the young precentor were in many ways decisive. The young man was embarking on the path he had always aspired for.

In 1925, upon finishing school, Sergiy came to Moscow and entered the novitiate with the name of Platon at the monastery of the Presentation of Our Lord. And on October 4 (September 21), 1927, the Feast of the Invention of the Relics of St. Dimitriy the Metropolitan of Rostov, he made the vows of poverty, chastity and obedience. "I was professed in one of the most secluded sketes of the Lavra," recalls His Holiness the Patriarch, "the Wilderness of the Holy Spirit the Paraclete, and there I made my first steps in monasticism: *count all things but dung, that I may gain Christ*. There I took my fill of the delicious food of talks and instructions full of profound wisdom, great experience and spiritual harmony of the father superior of the Lavra, Archimandrite Leonid, of blessed memory<sup>5</sup>, the loving and gracious hegumen of the Lavra, who sowed many a good seed in my soul."<sup>6</sup>

Hegumen Agafodor, the confessor of the skete, who professed the novice, gave the new monk the name of Pimen after St. Pimen the Great (340-450), a hermit of the Egyptian desert. "My

name 'Pimen' (which in translation is 'shepherd')," said His Holiness the Patriarch, "was given to me by Providence. When I consider my monastic name 'Pimen' I always think that it puts me under an obligation. Divine Providence ordained for me to be a pastor. But if we turn to the Holy Gospel, we hear the words of Christ our Saviour Who said that one must not be merely a shepherd, but a good shepherd, who lays down his life for his sheep. It is this that certainly imposes a great responsibility upon me as the bearer of this name."<sup>7</sup>

Thus the historic path of the Monk Pimen "from a monastic cell to the patriarchal throne"<sup>8</sup> started in the wordless silence of the Lavra Skete of the Paraclete, away from the haughty and curious glances of the public.

Deacon VLADIMIR SHISHIGIN

\* \* \*

The future Patriarch was providentially named Pimen, for it pleased the Lord to make him the Father and Pastor of the many million Orthodox flock of his beloved Motherland.

The Egyptian hermit, St. Pimen embarked upon the monastic path as a youth and became famous for his angelic life. St. Pimen was called "the Great" for he was great in the virtues of humility, simplicity, modesty, unselfishness, truthfulness and dedication to the service of God. "Spiritual perfection is a constant, life-long praise of God, the continual burning of the spiritual flame. This is the kind of perfection St. Pimen the Great strove after, saying to his disciples: 'A boiling vessel will not be touched by a fly, but once the vessel cools all kinds of foul things will enter it'. Thus the saint urged them to remember God constantly and never cease to rekindle the flame of prayer." (8, p. 108)

Prayerfulness and a continual awareness of God were the main spiritual qualities of the future Patriarch, as well.

Names have deeply ontological meanings, for a name, as Father Pavel Florensky stresses, must express the inner idea of an individual. According to Plato, it is "a source of both being and cognition". The name of Pimen given to



the future Patriarch when he was professed was a sign of God's special concern for him and helped him become an uncommonly worthy pastor.

After being professed and living the monastic life at the Lavra Skete of the Paraclete, the Monk Pimen was appointed to conduct the choir in the Moscow Church of St. Pimen the Great.

Before being ordained hierodeacon, the Monk Pimen, with the blessing of Archbishop Filipp (Gumilevsky) of Zvenigorod who then administered the Moscow Diocese, passed the examinations for the entire course of the theological school. He was examined by an authoritative theological commission chaired by Archpriest Aleksandr Zverev, Superintendent Dean of the Sretenka Church District in Moscow and Rector of the Church of St. Nicholas the Miracle Worker in Zvonari.

On July 16 (3), 1931, Archbishop Filipp's name-day, His Grace ordained the Monk Pimen hierodeacon in the Dorogomilovo Cathedral of the Epiphany in Moscow. On January 25 (12), 1932,

in the same cathedral to which Hierodeacon Pimen was attached, Archbishop Filipp ordained him hieromonk.

Hieromonk Pimen carried out his monastic obedience for several years in the world, following the same path of inner acts as in his former monastic life. "I began preaching the Good News from the time I was ordained hieromonk," recalled His Holiness Patriarch Pimen (8, p. 362). "A truly spiritual life is perception of the Divine Revelation by means of the regenerated person through grace which is inseparable from Christian piety: '...There is no other way of becoming a true theologian except through communion with the Very Truth which is revealed in man in the measure of the purity of his heart and mind. And this purity is attained through prayer, fasting, repentance, Communion, humility, love and every Christian virtue...' " (8, p. 355).

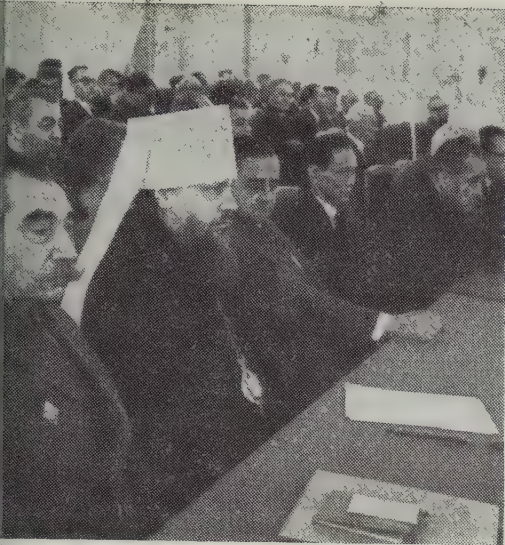
Hieromonk Pimen was the precentor of the Dorogomilovo Cathedral of the Epiphany where he took over the choir organized by the famous precentor, Fevel Konstantinovich Nesterov. Hieromonk Pimen successfully conducted choirs in other Moscow churches, as well, following the best traditions of Russian choirmasters. "The performance of the choirs led by him was full of feeling and profound prayerfulness" (4, p. 7).

Later, as the First Bishop, His Holiness Patriarch Pimen spoke of Orthodox theology, church music and the major duties of a precentor in the following way: "It is said sometimes that singing in the Russian Orthodox Church is 'born of prayer'. There is profound truth in this, for prayer and singing interpenetrate and there can be no ecclesiastical melody on its own, but only in connection with the text of a prayer. Singing introduces to divine services an art coming straight from the heart whose roots go back to the earliest culture, religious and national, and understandable to believers in every generation. We are carefully preserving old ecclesiastical chants: Znamensky, Kiev, Greek, Bulgarian, and others. We also gratefully keep the works of Bortnyansky, Vedel, Archpriest Petr Tchaikovsky, Lvov, Chaikovsky, Rakhmaninov, Ippolitov-Ivanov, Kast



Archimandrite Pimen





July 17, 1965, Moscow. Metropolitan Pimen of Moscow and Kolomna at the All-Union Conference for Peace and Disarmament

...y, Smolensky, Chesnokov and many other Russian composers who have insisted their genius in religious music well" (8, p. 418).

"Our choirmasters must understand the text of the holy hymns very well indeed to be able to single out the more important and meaningful sections. When a composer writes a piece of music he understands the text very well and tries to see in the text of one or another canticle or sticheron the more important, more profound parts, endeavouring to invest them with a special beauty, to clothe them particularly beautiful chords... the precentor's aim... is to detect this and show it to the believers" (8, p. 369).

Then came the heroic years of the Great Patriotic War which was "the hardest of all the wars our country had ever lived through..." (8, p. 388). The clergy and laity of the Russian Orthodox Church from the first day of the war took an active part in the nationwide movement for the defence of the Motherland, contributing to the best of their ability to the hastening of the day of glorious victory over fascism and the end of the war. The Russian Orthodox Church evinced once again—and for the umpteenth time!—sincere and selfless love of the Motherland and high civic patriotism.

The end of the Great Patriotic War found Hieromonk Pimen serving as a priest in the Cathedral of the Annunciation in the old Russian town of Murom, Vladimir Diocese. This historic cathedral became famous even in the 1812 Patriotic War: the miraculous Iberian Icon of the Mother of God was brought to this cathedral temporarily from Moscow.

In 1946, Hieromonk Pimen continued his service as a priest in the Odessa Diocese which was then administered by Bishop Sergiy (Larin) of Kherson and Odessa. Father Pimen served also as treasurer of the Odessa St. Elijah Monastery (Podvorye), assistant to the superintendent dean of the monasteries in the diocese, and fulfilled other obediences. For his indefatigable labours Hieromonk Pimen was ordained hegumen and awarded an ornamented cross in December 1947.

That same year, he became a member of the clergy of the Rostov Diocese. Hegumen Pimen occupied the post of the ruling bishop's secretary, was a member of the diocesan council and ecclesiarch of the Cathedral Church of the Nativity of the Blessed Virgin in Rostov-on-Don.

"Endowed with the precious gift of introducing order and decorum into the church life of a parish, monastery or diocese" (4, p. 7), Hegumen Pimen was soon called to a more responsible ministry.

By the ukase of His Holiness Patriarch Aleksey, Hegumen Pimen was appointed father superior of the old (15th century) Pskov-Pechery Monastery in the Pskov Diocese at the end of 1949. In Easter Week of 1950, Metropolitan Grigoriy (Chukov) of Leningrad and Novgorod who was administrator a.i. of the Pskov Diocese raised Hegumen Pimen to the rank of archimandrite.

The Pskov-Pechery Monastery after the hard war years was in need of substantial repairing and restoration. Within five years the father superior, Archimandrite Pimen, put in effect a vast repairing and restoration project. The original splendour was recovered by the monastery churches which housed priceless works of ecclesiastical art, the holy shrines dear to the Orthodox heart: the icon of the Dormition of the





**Bishop Pimen at Divine Liturgy in the Church of the Resurrection in Sokolniki, Moscow**

Most Holy Mother of God, the miraculous Vladimir Icon of the Mother of God, the old icon of St. Korniliy of Pechery († 1570), the carved image of St. Nicholas the Miracle Worker, the white-marble altarpiece of the Resurrection of Christ, and many other shrines.

Archimandrite Pimen improved the entire life of the monastery through his wise and discerning management, and won the sincere love of the monks and numerous pilgrims. The Pskov-Pechery Monastery keeps grateful memories of Archimandrite Pimen to this day.

In January 1954, Archimandrite Pimen was appointed father superior of the Trinity-St. Sergiy Lavra. For his abundantly useful labours for the Church he was soon awarded by His Holiness Patriarch Aleksiy the right to wear two ornamented crosses and to officiate with a crozier. "And the new father superior, administering the Lavra on behalf of His Holiness the Patriarch for four years, proved worthy of this rare award, working hard for the benefit of the monastery and its brethren" (4, p. 7).

His Holiness Patriarch Pimen referred to those years as "a crucial period" of his life (8, p. 362).

"This beautiful and pithy period of my life was full of spiritual comfort and joys unknown to the world, joys that only monks can appreciate" (p. 19).

The Trinity-St. Sergiy Lavra was not yet as well-equipped as we are used to seeing it today. Although the Lavra had changed its looks—its churches had come to life, the Patriarchal Chambers were restored, as well as some of the academy and Lavra buildings, but much was yet to be done. The Academy Church of the Protecting Veil of the Most Holy Mother of God, for example, had not yet been restored. The teachers and students of the theological school "used every church of the Lavra as academies, singing in them and attending divine services," recalls His Holiness Patriarch Pimen. "I preached every Sunday and feast day. And I was always greatly agitated regarding it as an examination, for I had to preach before professors and lecturers





ur academy and seminary" (8, 362).

Through Archimandrite Pimen's labors and cares the academy church was renovated and opened once again for divine services on May 21, 1955. On that day, by the Lavra's Trinity Cathedral, Archimandrite Pimen handed over a relic of the Protomartyr Archdeacon St. Stephen († cir. 34) to Archpriest Konstantin Ruzhitsky, Rector of the Moscow Theological Academy, to be put in the altar of the church to be consecrated. Then a procession led by Archimandrite Pimen, who carried the icon of St. Sergiy, proceeded to the theological academy. There, His Holiness Patriarch Aleksiy accepted the reliquary and proceeded to consecrate the Church of the Protecting Veil assisted by Archimandrite Pimen and other clerics (see: *JMP*, 1955, No. 8, pp. 17-18).

With Patriarch Aleksiy's blessing Archimandrite Pimen went on with the repairing, restoration and construction project in the Lavra. Through his efforts, the two new side-chapels were constructed in the Refectory Church of St. Sergiy—one dedicated to St. Ioasaf

of Belgorod and the other, to St. Serafim of Sarov.

When the Trinity-St. Sergiy Lavra was put completely in order, His Holiness Patriarch Aleksiy and the Holy Synod called its father superior—considering his vast experience as administrator and outstanding spiritual qualities—to the higher and more responsible ministry of a bishop: on November 4, 1957, he was designated Bishop of Balta, Vicar of the Odessa Diocese.

On Saturday, November 16, 1957, in the Dormition Cathedral in Odessa, His Holiness Patriarch Aleksiy, Archbishop Boris of Odessa and Kherson, Archbishop Nektariy of Kishinev and Moldavia, Bishop Innokentiy of Kirovograd and Nikolaev, and Bishop Nestor of Peryaslav-Khmelnitsky nominated Archimandrite Pimen Bishop of Balta.

Archimandrite Pimen in his address at the nomination said among other things: "And I accept my election as bishop with deepest humility and obedience as the will of God, and I firmly believe that the all-powerful grace of the Holy Spirit will descend upon me through the laying on of your hierarchical hands and will fortify me for the



great service of the Church of God, helping me to be worthy of the dignity to which I am called. Then the tiny fragments of spiritual bread, transubstantiated at the consecration, will, through me, feed thousands of hungry souls" (1, pp. 17-18).

On November 17, 1957, Sunday, at Divine Liturgy in the Dormition Cathedral in Odessa His Holiness Patriarch Aleksiy and the other hierarchs solemnized the consecration of Archimandrite Pimen as Bishop of Balta.

On presenting Bishop Pimen of Balta with the crozier, His Holiness Patriarch Aleksiy stressed: "We know that everything will be accomplished here on earth according to the benevolent will of God towards every one of us. And therefore, your election, too, is not the doing of our hands and arbitrary choice, but the benevolent will of God through our unworthiness" (1, p. 20).

One can see also the work of Providence in the fact that the Kasperovskaya Icon of the Mother of God\*, specially revered by Vladyka Pimen, is kept in the Odessa Dormition Cathedral, and his consecration as bishop was performed under the auspices of this icon.

"I am happy that it was from this wonderful icon that I got my first blessing upon my archpastoral path... In this way God's will concerning me was fulfilled" (8, p. 106).

In December 1957, Bishop Pimen of Balta was appointed Bishop of Dmitrov, Vicar of the Moscow Diocese, and in July 1960, he was entrusted with the responsible obedience of Chancellor of the Moscow Patriarchate. In November of the same year Bishop Pimen was elevated to the dignity of archbishop.

In March 1961, he was designated Archbishop of Tula and Belev, retaining the post of Chancellor of the Moscow Patriarchate.

In this way Vladyka Pimen was at the same time the spiritual leader of the diocese entrusted to him and the head of the administrative body of the Russian Orthodox Church executing the orders of the Supreme Church Authority—the Patriarch and the Holy Synod. As the Chancellor of the Moscow Patriar-

chate, he maintained contacts with the dioceses, attended the sessions of the Holy Synod (of which, as chancellor, was a permanent member) and kept the minutes of its decisions.

His Holiness Patriarch Aleksiy charged Archbishop Pimen, on top of his main duties, with the temporary administration (in different years) of the Lugansk, Smolensk, Kostroma and Tambov dioceses. And everywhere the Supreme Church Authority sent Vladyka Pimen, his energy, complete devotion to the ecclesiastical work, real sympathy, and vast ecclesio-administrative experience helped him establish harmony, order and the much-needed splendour in Church life.

Archbishop Pimen was for some time Chairman of the Economics Management of the Moscow Patriarchate and Dean of the Patriarchal Cathedral of the Epiphany.

On November 14, 1961, Archbishop Pimen was appointed to the Leningrad See and elevated to the dignity of metropolitan.

Addressing his new flock in the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra on December 2, 1961, Metropolitan Pimen of Leningrad and Ladoga said: "His Holiness Patriarch Aleksiy, sending me to my new place of service, asked me to convey his blessing to the pastors and flock of the diocese in which he spent the long years of the Leningrad Blockade in close unity and ardent communion with the clergy and believers.... Coming to you, my new flock," Vladyka Pimen went on with the deep humility typical of him, "I have brought no brilliant gifts of intellect nor splendour of thought, nor oratorical nor beautiful preaching; I have brought you only one thing as a gift, something most necessary and most precious to a believer—I have brought you God's peace and a blessing from Moscow shrines and the Monastery of St. Sergiy of Radonezh and his associates.... I hope that you will help me with your prayers. If, as a hierarch of the Church once said, pastors should be the lamp-ions for their flock, then the prayers for them of their flock must be the oil for these lampions" (2, pp. 25-26).

Metropolitan Pimen worked for twenty years in the Leningrad See, and in the

\* For an article on the Kasperovskaya Icon see p. 37.





**Members of the Pre-Council Commission on Preparation for the 1971 Local Council of the Russian Orthodox Church in His Holiness Patriarch Aleksiy's study at the Moscow Patriarchate**



**Metropolitan Pimen of Krutitsy and Kolomna in the Novodevichy Convent of the Icon of the Most Pure Mother of God "Hodegetria"**



relatively short period he did his best to ensure the smooth running of ecclesiastical affairs in the Leningrad See and to encourage the further development of the Leningrad Theological Academy and Seminary.

After the demise of Metropolitan Pitirim (Sviridov) of Krutitsy and Kolomna, His Holiness Patriarch Aleksiy suggested that His Eminence Pimen be made Metropolitan of Krutitsy and Kolomna. On October 9, 1963, the Patriarch and the Holy Synod issued a ukase confirming the nomination of Metropolitan Pimen. From that time Vladyka Pimen became His Holiness Patriarch Aleksiy's closest helper and associate.

Metropolitan Pimen successfully managed the Moscow Diocese — the Patriarch's region, participating in the sessions of the Holy Synod, and conducting divine services on Sundays and feast days in the Patriarchal Cathedral of the Epiphany and in other churches of Moscow.

Vladyka Pimen disapproved of curtailed services and occasional offices, and set a good example to the clergy by strictly following the Rule.

At divine services Metropolitan Pimen of Krutitsy and Kolomna never failed to deliver an archpastoral exhortation, addressing his flock in an understandable and sincere manner.

Over the 48 years of his ministry, His Holiness Patriarch Pimen has delivered a great many sermons in which he expounded the dogmas of our Holy Faith and the basic significance and meaning of feast days; they also called consistently towards spiritual perfection, love, brotherhood and peace. These sermons are fine samples of homiletics. They are noted for their integrity of composition, simple style and, at the same time, utmost profundity of meaning, short and intelligible definitions embracing profound theological truths.

Here is, for example, the way in which His Holiness Patriarch Pimen expounded the theological concept of Time in his sermon delivered before the 1970 New Year's moleben:

"We conceive of Time as a powerful and fast-flowing stream which carries everything in existence away into the boundless ocean of Eternity. In what

should we see the good or the positive value of Time?

"Time for us is not only going by, but coming, too. Time is a measure of life, and one may conceive that it, as it were, flows from Eternity and returns to Eternity....

"And Time is given us, to some short while, like to the Good Thief on the cross, to others, more or less longer, but always according to God's judgement and without inhibiting our freedom. And it depends on us, beloved, what way Time granted to us will be used....

"But blessed are those who, holding dear every hour, every day, every year of life, will use these hours, days and years as steps to ascend to moral perfection, to sanctity and to God!" (pp. 99-100).

Metropolitan Pimen's daily routine was the entire mode of life day by day was adjusted to serve this purpose, resembling the life of ascetics who began and ended every day with prayer. The outward austerity could never quite hide the inner warmth, kindness and solid care for his subordinates, which reflected the profound spiritual peace and prayerful concentration of his soul.

In the high office of Metropolitan of Krutitsy and Kolomna the scope of his activities grew considerably larger when Time seemed to condense and tighten up in its course.

In July 1962, in Moscow, Metropolitan Pimen participated in the work of the World Congress for Universal Disarmament and Peace.

As a member of the World Peace Council and the Soviet Peace Committee (from 1963) His Eminence Pimen attended the Warsaw (1963) session of the World Peace Council, the Commission on European Security and Disarmament of the World Peace Council in Geneva (1966) and other WPC meetings. Metropolitan Pimen addressed the conference of the Soviet public representatives for universal disarmament and peace in Moscow, in 1962, and the All-Union Conference of the Soviet Public for Peace, National Independence and Disarmament in Moscow, in 1965.

Metropolitan Pimen of Krutitsy and Kolomna headed the delegation of the Russian Orthodox Church at the World



Congress for Peace, National Independence and Universal Disarmament in Helsinki in July 1965. He participated in the work of the World Peace Assembly in Berlin (1969) and the World Peace Council Assembly in Budapest (1971).

certificate of honour and a medal engraved with his name of the Soviet Peace Fund, and the honour medal "To a Peace Champion".

In 1964, Metropolitan Pimen led the delegation of the Russian Orthodox Church on a visit to Denmark at the in-



**The Patriarchal Locum Tenens, His Eminence Metropolitan Pimen of Krutitsy and Kolomna**

As a member of the Soviet Society for Cultural Relations with Compatriots Abroad, Metropolitan Pimen took an active part in the work of this society. His patriotic appeals and articles were published in the magazine *Otchizna* (Motherland).

For his energetic peacemaking activities Metropolitan Pimen was awarded

invitation of Bishop Willy Westergorde-Madsen, Primate of the Danish Church, and the next years attended the festivities on the occasion of the enthronization of His Beatitude Metropolitan Stefan of Warsaw and All Poland as the head of the delegation of the Moscow Patriarchate.



As a member of the Holy Synod Commission for Inter-Christian Relations, Metropolitan Pimen made a substantial contribution to the cause of bringing different Christian Churches closer together. "By carefully fulfilling all these responsible missions, Metropolitan Pimen appreciably alleviated the heavy burden of administering the Church and representing her for His Holiness Patriarch Aleksiy who availed himself of his warmhearted disposition. His Holiness the Patriarch valued greatly his industriousness, administrative abilities, his personal qualities and, above all, his liturgical style (4, p. 10).

For his zealous service for the benefit of the Russian Orthodox Church, His Holiness Patriarch Aleksiy awarded Metropolitan Pimen the Order of St. Vladimir, 1st Class; granted him the right to wear two panagias and on the eve of his demise, April 16, 1970, with his own hands put the second panagia on him, which was a kind of prophetic sign of succession.

The next day, April 17, 1970, His Holiness Patriarch Aleksiy passed away to eternity. This was an exceedingly heavy loss for Metropolitan Pimen and for the entire Russian Orthodox Church.

His Eminence Metropolitan Pimen assumed the office of the Patriarchal Locum Tenens as the oldest in consecration among the permanent members of the Holy Synod (according to the "Enactment of the Government of the Russian Orthodox Church", Chap. 1, par. 12). His deep reverence for the late Patriarch Aleksiy he expressed in the following words: "For everything, our dear Primate and Father, we bow low to you... May eternal memory and eternal peace be your lot, our dear Holy Father and Patriarch! Do not forget us, wayfarers of the earth, in your prayers!" (8, p. 378).

While in the high office of the Patriarchal Locum Tenens, Metropolitan Pimen successfully led the activities of the Russian Orthodox Church over the year dedicated to praying for the repose of the soul of His Holiness the late Patriarch Aleksiy and preparing for the Local Council.

In March 1971, the Patriarchal Locum Tenens Metropolitan Pimen headed the delegation of the Russian Church

at the burial of His Holiness Patriarch Kirill of Bulgaria. The Pre-Council Commission on Preparation of the Local Council completed its work under Metropolitan Pimen's direction.

The Local Council of the Russian Orthodox Church opened with a solemn ceremony on May 30, 1971, in the Trinity-St. Sergiy Lavra. On June 2, 1971, the council unanimously elected the Patriarchal Locum Tenens Metropolitan Pimen the fourteenth Patriarch of Moscow and All Russia.

Speaking at the closing of the Local Council the newly-elected Patriarch addressed the fathers of the council with the following words: "I confess to my weakness before the noble calling of Patriarch and the demands made upon the Primate of the Church, but I place my hope in the omnipotent right hand of God, which has led me forth from my monk's cell to the Patriarchal See and also in your effective brotherly support" (6, p. 180).

On June 3, 1971, the solemn ceremony of the enthronization of His Holiness Patriarch Pimen of Moscow and All Russia took place at Divine Liturgy in the Patriarchal Cathedral of the Epiphany in Moscow. The following took part in the divine service on the day of the enthronization: His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa; His Holiness and Beatitude Catholicos-Patriarch Erem II of All Georgia; His Beatitude Patriarch Justinian of All Romania; His Beatitude Archbishop Makarios of Cyprus; distinguished representatives of other Orthodox Churches, the holy patriarchs — permanent members of the Holy Synod, and the oldest metropolitan of the Russian Church.

The celebrations were attended by His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, and distinguished representatives of a number of non-Orthodox Churches and religious associations.

His Holiness Patriarch Pimen was enthroned on the Feast of the Vladimir Icon of the Mother of God, celebrated throughout Russia. His Holiness took this as a sign of the Blessed Virgin's special protection.

After the Divine Liturgy, addresses were delivered by Metropolitan Filar





**Holy Mount Athos (Greece), 1972. His Holiness Patriarch Pimen and his suite with the brethren of the Russian St. Panteleimon Monastery**



**His Holiness Patriarch Pimen in the Garden of Gethsemane during his visit to the Holy Land in 1972**



of Kiev and Galich at the presentation of the patriarchal koution to His Holiness the Patriarch; Metropolitan Nikodim of Leningrad and Novgorod, at the presentation of the patriarchal crozier; Metropolitan Aleksey of Tallinn and Estonia, at the presentation of the Vladimir Icon of the Mother of God.

The entire Orthodox and non-Orthodox world cordially welcomed the accession to the Patriarchal Throne of the new Primate of the Russian Orthodox Church—His Holiness Patriarch Pimen. His Holiness received telegrams of greetings from all over our Motherland and from abroad.

His Holiness Patriarch Pimen is a worthy successor and faithful continuer of his great teacher, His Holiness Patriarch Aleksey's work and of the entire assembly of the Primates of All Russia.

Soon after his enthronization Patriarch Pimen described the aims of his primatial service as follows: "I deem it my irrevocable duty to follow in that very path which was set for the Church by the late Patriarch Aleksey—in the path of fervent service of God, firmly preserving the traditions and customs of Holy Orthodoxy, broadening sisterly contacts with the Autocephalous and Autonomous Orthodox Churches and ecumenical ties, deepening and intensifying peacemaking, instilling in the clergy and believers conscious patriotism and boundless love for their great Motherland, and appropriate attitude to work" (8, p. 106).

It is nine years now since the beginning of His Holiness Patriarch Pimen's ministry as the First Bishop. His Holiness preserves and multiplies the spiritual heritage of his great predecessor, strictly observing the Church's traditions, customs and established order. A great deal has happened in the life of the Russian Orthodox Church over these nine years which bears witness to the Lord's goodwill towards His faithful servant to whom the Lord Jesus Christ sends strength from above and helps to carry, in a worthy manner, the heavy cross of a Patriarch.

In the Christmas and Paschal messages to all the faithful children of the Russian Orthodox Church, His Holiness does not only greet and congratulate his flock on the festive occasions but al-

so expounds the fundamental tenets of the Orthodox Faith and Christian life.

His Holiness Patriarch Pimen directly administers the parishes of Moscow and officiates regularly in the Patriarchal Cathedral of the Epiphany and in many other Moscow churches.

The preservation of the grace-endowed succession in Church life and in the inner order, choosing worthy candidates "in the image of Christ" to fill episcopal seats, the upbringing and education of the clergy—these are also part of His Holiness Patriarch's primary concern in his service of the Russian Church.

His Holiness has led twenty-four episcopal consecrations, invariably calling upon the new bishops to be completely faithful to the Church and God, selflessly love their flock and to remember their lofty vocation: "Episcopal service is a feat, demanding indefatigable concern for the salvation of the flock entrusted to you; it is incessant struggle against sin, walking constantly before God in a spirit of prayer, and a profound study of the Word of God" (p. 82).

His Holiness Patriarch Pimen pays great deal of attention to the life of monasteries and convents of the Russian Orthodox Church, as well as to the theological schools whose aim it is to prepare worthy candidates to the priesthood who will lead "a life of piety and sobriety, removed from the vanities of the world, in a spirit of humility and meekness" (8, pp. 370-371). These are the vows candidate to the priesthood makes at his ordination; and this stresses His Holiness Patriarch Pimen should be refreshed in his memory every day at morning prayer.

On his visits to theological academies and seminaries, His Holiness Patriarch Pimen meets professors, lecturers and students and shows unabating concern for the raising of the level of teaching and education.

Speaking of the problems of modern times, His Holiness Patriarch Pimen emphasized: "The secularization of modern public life poses the same kind of problems before the Russian Orthodox Church as confront, in our opinion, other Christian Churches. At the same time, we do not think that our age





His Holiness Patriarch Pimen delivering a speech at the opening of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, Moscow, June, 6, 1977



His Holiness Patriarch Pimen at the concert of religious music given in honour of the participants in the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations



in any way unprecedentedly irreligious. We are firmly convinced that the Church should avoid resorting to artificial means of any kind to attract people: any attempts in this direction can, in our opinion, merely lead to profanation of religious ideas. Our churches are open to one and all who feel in their soul the need to commune with God, whom the Lord Himself brings to His House" (8, p. 426).

His Holiness the Patriarch directs the work of the synodal departments and other institutions of the Moscow Patriarchate. He pays much attention to the good organization of the internal life of the Church. Patriarch Pimen appreciates deeply the work of the Chancellery of the Moscow Patriarchate, headed by Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate and Chairman of the Holy Synod Education Committee. His Holiness attaches great importance to the activities of the Department of External Church Relations. He has a high regard for the efforts of its staff headed by Metropolitan Yuvenaliy of Krutitsy and Kolomna.

With His Holiness Patriarch Pimen's blessing the Publishing Department, headed by Archbishop Pitirim of Volokolamsk, successfully carries out its mission. The Publishing Department has brought out several editions of the Bible and the New Testament, and has published a number of service books, among them the Festal Menaion, Tridion and Pentecostarion, the Liturgicon, and Euchologion; a Manual for the Clergy (in three volumes at present), and other editions are in preparation.

"The publishing business demands a special theological, literary and professional qualifications, and we always endeavour to give due attention and necessary support to our Publishing Department, and express our sincere gratitude to all its workers" (11, p. 15), Patriarch Pimen said.

His Holiness also keeps in the field of his vision the Education Committee as well as the Economics Management and the Pensions Committee.

His Holiness Patriarch Pimen's labours towards a further broadening and intensification of sisterly ties with Local Orthodox and other Christian Churches

are of great importance. With this aim in view, His Holiness has visited Egypt, Syria, the Lebanon, Jordan, Israel, Bulgaria, Yugoslavia, Romania and Greece (1972), Czechoslovakia (1973), Ethiopia, Finland and Bulgaria (1974), Romania (1975) and India (1977). His Holiness the Patriarch has paid fraternal visits to the Primate of the Armenian Apostolic Church (1972 and 1978) and to the Primate of the Georgian Orthodox Church (1972 and 1978).

In 1973, His Holiness Patriarch Pimen visited the headquarters of the World Council of Churches in Geneva (Switzerland).

In May 1972, the Lord granted His Holiness Patriarch Pimen the opportunity to go on a pilgrimage to the Holy Land and to genuflect at the Lord's Sepulchre and at the other greatest Christian shrines.

The same year, in October, Patriarch Pimen visited Holy Mount Athos, which was of great consequence to Russian monasticism and spiritually fortified the brethren of the Russian St. Pantaleimon Monastery on the Holy Mountain (this was the first visit to Athos by a Patriarch of Moscow and All Russia).

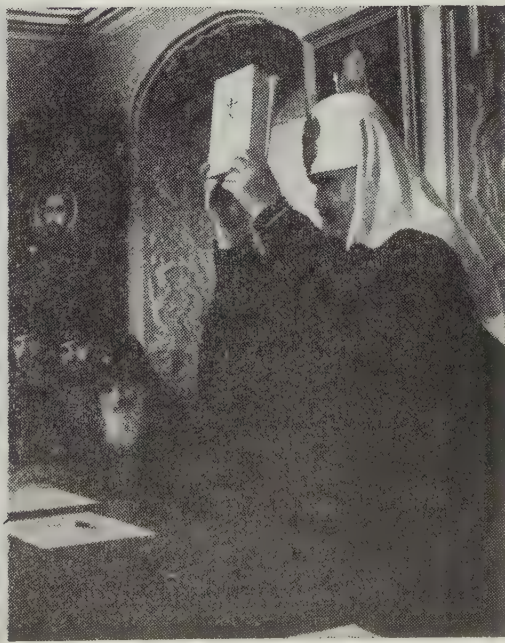
His Holiness Patriarch Pimen, meeting the Primate of the Churches he visited, participated in joint prayers and ecumenical services, met and talked to eminent statesmen and public figures in the countries mentioned above, which, of course, served to consolidate relations between the Russian Orthodox Church and the Sister Orthodox Churches, as well as with non-Orthodox Churches and religious associations, and helped to strengthen peace and understanding among peoples.

His Holiness Patriarch Pimen is a highly versatile and efficient ecumenical worker. "Our participation in the ecumenical movement," stressed His Holiness Patriarch Pimen, "is based on the desire, in unanimity with the other Local Churches, to witness Orthodox Christianity to Christendom, and on the belief that the Holy Spirit acting through the prayers and active love of Christians all over the world can heal the sin of division and lead to the unity of the Church."





**Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow, greeting His Holiness Patriarch Pimen in the Antiochene Metochion church in Moscow, July 20, 1978**



**His Holiness Patriarch Pimen at the solemn meeting at the Moscow Theological Academy, December 14, 1976, on the occasion of the centenary of the Bible in Russian**



Christ's Church" (*JMP*, 1971, No. 9, p. 11).

With the blessing of His Holiness Patriarch Pimen, theological dialogues are held, within the framework of the ecumenical movement, between the representatives of our Holy Church and a number of non-Orthodox Churches.

The Russian Orthodox Church's participation, alongside other Local Orthodox Churches, in the ecumenical movement helps representatives of Protestant confessions to come to understand the Orthodox concept of the relationship between the so-called vertical and horizontal witness of Christian life. "When the World Council of Churches was carried away by the horizontal, His Holiness Patriarch Pimen of Moscow and All Russia reminded it of the basic truth of Orthodoxy, witnessed to in the ecumene, of the fact that service of God and of man is indivisibly one for our personal and universal salvation, and of the importance of practically combining the vertical and the horizontal vectors, an idea that has always been preached by the fathers of Orthodoxy and was expressed a little differently and in another context by Father Pierre Teilhard de Chardin (*JMP*, 1974, No. 11, pp. 47-48).

His Holiness Patriarch Pimen spares no effort in working for the noble cause of peacemaking and in the service of religion and society. His peacemaking confirms his confidence in the final triumph of goodness and the righteousness of God, when, as he expressed in the Psalmist's words: *Mercy and truth are met together; righteousness and peace have kissed each other* (Ps. 85. 10).

"By observing the dynamics of the world in its history and, on the basis of the Word of God," he said, "we can surmise its further development, our idea of the world's progress never diverging from that of a forward and upward movement, towards a definite aim ordained by the Creator.... We can see that mankind as it develops further needs cooperation to solve global problems of science, technology, economy, etc. We value the cooperation of countries with differing socio-political structures which is effected in the name of peace, for better technical equipment of progress, for people's health, for the

preservation of nature and its resources. This is the concrete path upon which one cannot fail to discern the direction of Divine Providence for Christian activities in the name of the Gospel" (p. 245).

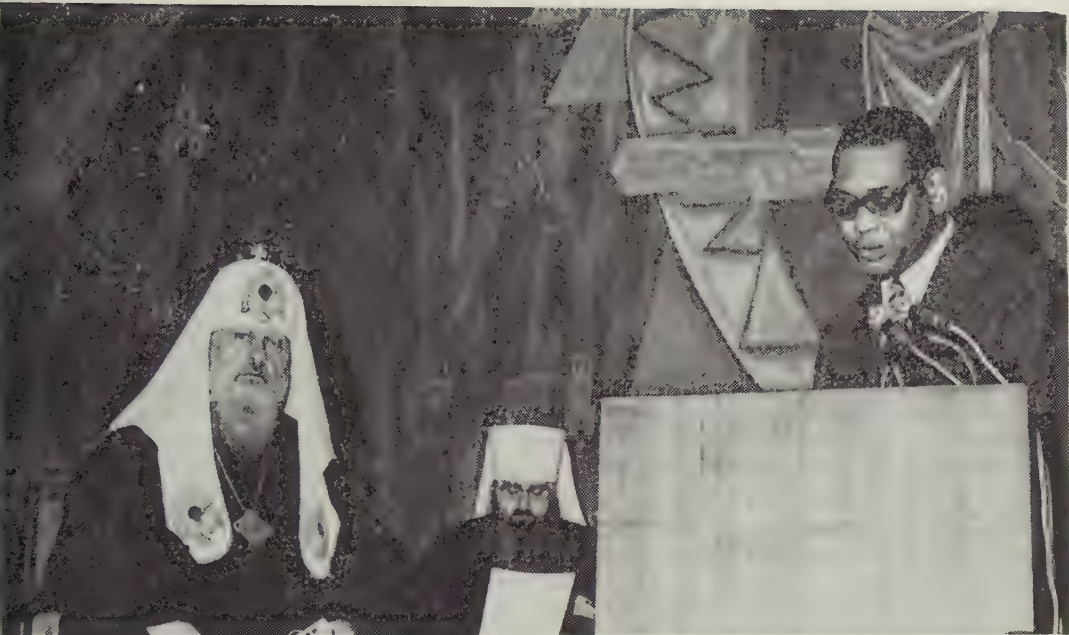
His Holiness Patriarch Pimen deals with the most important and urgent problems of our time. The range of his peacemaking efforts is very wide. Ideas of peace have found their way into the Patriarch's messages and addresses, sermons and speeches, interviews with representatives of Soviet and foreign press and talks on the radio and television.

His Holiness Patriarch Pimen took part in the work of the World Congress of Peace Forces in Moscow (October 1973), the session of the World Peace Council in Sofia (February 1974), the Conference of Heads and Representatives of the Churches and Religious Associations in the Soviet Union at the Trinity-St. Sergiy Lavra (September 1975), the Conference of Heads and Representatives of the Churches and Religious Associations in the USSR Devoted to the Condemning of the Nuclear Weapon (December 1977), the 5th All-Christian Peace Assembly in 1978 and in many other peace forums.

On His Holiness Patriarch Pimen's initiative the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations was held from June 6 to 11, 1977, in Moscow. Speaking at the conference, His Holiness Patriarch Pimen said: "A more demanding attitude on the part of the religious self-awareness and a firmer commitment to fulfil the duty which lies at the unchanging heart of every religion, combined with a keen awareness of the immediate needs of the world around us and of the need to work for the good of humanity — these are the qualities which we consider should distinguish the believer who is aware of his responsibilities and of the part which he has to play in life, of his duty to the Powers Above and to his brothers here on our beautiful earth" (9, p. 36).

For outstanding services in strengthening world peace and his patriotic activity, Patriarch Pimen was awarded the Order of the Red Banner of Labour I





**His Holiness Patriarch Pimen during his visit to the WCC Headquarters in Geneva (Switzerland) in 1973**



**The session of the Holy Synod under the chairmanship of His Holiness Patriarch Pimen on April 24, 1980**

he Ukase of the Presidium of the Supreme Soviet of the USSR, dated July 6, 1977. By the Ukase of the Presidium of the Supreme Soviet of the USSR, dated June 20, 1980, Patriarch Pimen of Mo-

scow and All Russia was awarded the Order of the Friendship of Nations for his patriotic work in defence of peace and in connection with his 70th birthday.



His Holiness Patriarch Pimen was awarded the Orders of St. Vladimir and St. Sergiy of Radonezh, 1st Class. His Holiness has received many other governmental and ecclesiastical awards: the Orders of St. Mark the Apostle (Alexandrian Church), of Sts. Peter and Paul the Chief Apostles (Church of Antioch), of the Life-Giving Cross of the Lord (Jerusalem Church), of St. Nina, Equal to the Apostles, and of St. George the Victorious and Great Martyr (Georgian Church), of St. Ioann of Rila (Bulgarian Church), of the White Rose (Finland), of the Lebanese Cedar (Lebanon), of the Gold Medal of Otto Nushke (GDR) and many others.

His Holiness Patriarch Pimen is an honorary member of the Moscow and Leningrad theological academies and a Doctor of Theology *Honoris Causa* of the Moscow Theological Academy. His Holiness has also been awarded the honorary degree of Doctor of Theology by the Sofia Theological Academy of St. Kliment of Ohrid (Bulgarian Orthodox Church), the Evangelical Theological Faculty in Bratislava, the Slovak Evangelical Church and the Orthodox Theological Faculty in Prešov (Czechoslovak Orthodox Church).

The recent celebrations dedicated to the 60th anniversary of the restoration of the Patriarchate in our Church (1978) demonstrated to the whole of Christendom the high theological authority commanded by the Primate of the Russian Orthodox Church.

And today, as we are celebrating His Holiness's 70th birthday, we can see with our own eyes the greatness of his contribution to the salvific service of the Church, to the consolidation of Orthodox unity, to the establishment of Christian unity and to the peacemaking and patriotic activities of our Holy Church.

This article only gives the basic landmarks in the multifaceted life path of His Holiness Patriarch Pimen, who is bearing the great burden of a Primate of the Russian Orthodox Church.

With a feeling of filial love and devotion we offer up our fervent prayers for our dearly beloved First Bishop and Father, wishing His Holiness good health and spiritual strength, and the

accomplishment of many new feats for the glory of the Russian Orthodox Church and our Motherland and for all Orthodoxy.

## NOTES

- <sup>1</sup> Pimen, Patriarch of Moscow and All Russia. Sermons, Speeches, Messages, Addresses. 1957-1977. Published by the Moscow Patriarchate, Moscow, 1977, p. 107.
- <sup>2</sup> Op. cit., p. 106.
- <sup>3</sup> Op. cit., p. 51.
- <sup>4</sup> Nikanor Kudryavtsev, Bishop of Bogorodsk, consecrated bishop in 1921, Vicar of the Moscow Diocese; † October 30, 1923. Platon Rudnev, Bishop of Bogorodsk, consecrated bishop in 1922, Vicar of the Moscow Diocese; † January 1936.
- <sup>5</sup> Archimandrite Kronid, Father Superior of the Trinity-St. Sergiy Lavra in 1915-1922. From 1922 in retirement at the Paraclete.
- <sup>6</sup> Pimen, Patriarch of Moscow and All Russia. Op. cit., p. 52.
- <sup>7</sup> Op. cit., p. 400.
- <sup>8</sup> Op. cit., p. 11.

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12. The Soviet Encyclopaedic Dictionary. Moscow, 1980, p. 1014.
13. Patriarch Pimen. Union Verlag. Berlin, 1974.



# Tenth Anniversary of the Autonomous Orthodox Church of Japan

To His Eminence THEODOSIUS,  
Archbishop of Tokyo and Metropolitan of All Japan

Your Eminence, beloved brother in the Lord,

Praising and thanking God, Who is glorified in the Trinity for His great beneficences, we greet Your Eminence with the words of love and peace of Christ, and congratulate you personally and through you the whole Orthodox Church of Japan, on the grace-filled and joyous event of the 10th anniversary of her autonomy, personally and on behalf of our Holy Synod, the hierarchy and the flock of the Russian Orthodox Church.

We remain in Moscow, but our thoughts and prayers are with you, in the country of the Rising Sun, at the celebrations, to attend which, we, at the invitation of Your Eminence, are sending His Eminence Metropolitan Sergiy of Odessa and Kherson.

Sharing in the celebrations of the 10th anniversary of the autonomy of the Orthodox Church of Japan together with you and with the clergy and flock entrusted to your care by Divine Providence, we are filled with joy because of her spiritual growth.

We reverently honour the radiant memory of the missionaries of the Russian Orthodox Church who have sowed and nurtured the holy Orthodox Faith in the hearts of the Japanese people, to which the Orthodox Mission founded by St. Nikolai, Equal to the Apostles, the Archbishop of Japan, contributed greatly. Among these who have worked to spread the light of the Orthodox Faith, St. Nikolai, the wise servant of God and Enlightener of Japan, who is now an intercessor for his flock and all of us before the Throne of God, has laboured greatly.

Once again, greeting and congratulating Your Eminence and His Grace Bishop Seraphim of Sendai, the clergy and the flock of the Orthodox Church of Japan on the 10th anniversary of her autonomy from the bottom of our heart, we pray to the Giver of all beneficences—God—that He may grant you strength to serve Him in faith and love.

May the Lord bless our Churches with heavenly gifts, may He strengthen our sisterly ties to promote friendship and cooperation between the Soviet and Japanese peoples.

May the Lord send peace to our countries and to the whole world that we may lead a quiet and peaceable life in all godliness and honesty (1 Tim. 2. 2).

With much love in Christ,

+ **PIMEN, Patriarch of Moscow and All Russia**

Moscow,  
April 29, 1980

To His Grace NIKOLAI, Bishop of Mozhaisk  
Dean of the Patriarchal Podvorye in Tokyo

Your Grace, beloved Vladyka in the Lord,

Ten years ago through the act of grace of Divine Providence along with the establishment of the Holy Autonomous Orthodox Church of Japan, a representation of the Moscow Patriarchate was opened in Tokyo,



which has become the symbol of the deep spiritual ties between the Orthodox peoples of our countries.

Having inherited the benevolent past of the former Russian Orthodox Mission in Japan, our podvorye in Tokyo has been carrying out its salvific ministry guiding the faithful children under its care, inculcating the spirit of faith and piety in them and promoting unity and love between the Russian and Japanese Orthodox Churches, as well as good relations between the peoples of our countries.

Noting this useful ministry of the Moscow Patriarchate podvorye in Tokyo with a feeling of great pleasure, we heartily congratulate Your Grace, the venerable clergy and our faithful God-loving flock on this remarkable event in the life of the Church—the 10th anniversary of the podvorye.

Invoking God's blessing upon your ministry in the future as well as for the glory of the Church of Christ and for the establishment of brotherhood, love and peace between the peoples of our countries,

With love in Christ,

**+PIMEN, Patriarch of Moscow and All Russia**

Moscow,  
May 5, 1980

**To His Eminence Metropolitan THEODOSIUS**

*Tokyo, Japan*

On these blessed days of the celebration of the tenth anniversary of the Autonomous Orthodox Church of Japan, please accept, Your Eminence, my heartfelt felicitations on this Church festivity. Remembering in prayer today the Enlightener of Japan, Archbishop Nikolai, Equal to the Apostles, whose preaching of the Good News implanted Orthodoxy in the country of the Rising Sun and brought the peoples of our countries closer spiritually, I wholeheartedly wish the Holy Orthodox Church of Japan which is strengthened by the intercession of this holy saint, to continue her service in the world in one mind, growing and flourishing in spirit.

With much love in the Lord,

**+Metropolitan YUVENALIY, Head of the Department  
of External Church Relations**

Moscow,  
May 6, 1980

**To His Grace Bishop NIKOLAI of Mozhaisk**

*Tokyo, Japan*

On the occasion of ten-years' existence of the Patriarchal podvorye of the Moscow Patriarchate in Tokyo, please accept, Your Grace, my heartfelt felicitations. The establishment of a representation of the Russian Orthodox Church in Tokyo marked a new stage in the relationship of the Orthodox peoples of our countries and witnessed to our deep spiritual historical links established by the apostolic labours of the Russian pastor, St. Nikolai of Japan.

On these festive days of the tenth jubilee, I wholeheartedly wish Your Grace and the whole community of the podvorye further blessed existence and heavenly assistance in your service for the glory of the Church of Christ and for the good of the peoples of our countries.

With love in the Lord,

**+YUVENALIY, Metropolitan of Krutitsy and Kolomna,  
Head of the Department of External Church Relations**

Moscow,  
April 30, 1980



# Message from His Holiness Patriarch PIMEN of Moscow and All Russia

to Participants in the Conference of the Commission on World Mission  
and Evangelism of the World Council of Churches

Melbourne, 1980

Beloved brothers and sisters in the Lord,

It gives me great pleasure to address you, participants in the World Conference of the Commission on World Mission and Evangelism, the motto of which is: "Thy Kingdom Come". Throughout the centuries this petition in the Lord's Prayer has been voiced by the followers of Christ, affirming their faith, strengthening their hope and kindling love in their hearts. The Christians of the earliest times lived by their faith in the coming of the Kingdom of God; the same faith is inspiring many Christians today. The very idea of the Kingdom of God is multifaceted and possesses different theological and ecclesiological aspects.

In contrast to the earthly kingdom, as it was conceived in the Old Testament times, Jesus Christ proclaimed the Kingdom of Heaven, of God, thereby pointing to its high, heavenly origin and implication. It is created by God, by His wisdom and good will and embraces both Heaven and earth, i. e. the whole universe. *Prepared ... from the foundation of the world* (Mt. 25. 34) and restored by the blood of the Son of God, it relates intimately to man, to his inner world, to his personality. This was taught by the Saviour Himself Who said: *My Kingdom is not of this world* (Jn. 18. 36); *neither shall they say, Lo here! or lo there! For, behold, the kingdom of God is within you* (Lk. 17. 21). The invisible process of the maturation of the Kingdom of God within man cannot be effected without his personal desire and without exerting his spiritual strength for *the violent take it by force* (Mt. 11. 12).

The salvific Good News by its entire content helps men to master both the essence of the Kingdom of God and the ways and means by which it is created both *within* and without man. It

says that the Kingdom of God is like a treasure hidden in a field. One must seek it diligently, and it calls for selflessness, because having found it he must sell everything he possesses in order to buy the treasure (Mt. 13. 44).

We are followers of our Lord Jesus Christ, *the author and finisher of our faith* (Heb. 12. 2) and our salvation. Through the Sacrament of Baptism we become grafted to the salvific Divine Vine, and through learning the Gospel Truth we are called to respond with reciprocal love to the love of God revealed in the Redemption accomplished by the Only-Begotten Son of God. This response is only the first stage in the spiritual development of man, the first step in his obedience to the Truth. But the Lord has called us to do more than this. He wants His words to abide in us (Jn. 15. 7). The prerequisite for "Christ's words to abide in us" is for us to abide in Christ, that is to say, our continual spiritual communion with Him attained through faith, love and heartfelt prayer.

The teaching of Christ, directing the eyes and aspirations of man, as the bearer of God's image, towards the intransient values of spiritual world, shows at the same time that the acquisition of these values should be closely bound up with the creative activity in the temporal life. Calling for restraint in attachments to the transient values of this world; the Good News of Christ asserts that faith in the Kingdom of God is belief in the highest value of man called to inherit Eternal Life, and therefore this faith is manifested by love for one's neighbour here, on earth, in the difficult conditions of the path to the Kingdom of God. Active concern for one's neighbour in the present, is a sign of the reality of the faith in the life to come and its truth. On the other hand, if religiosity goes with passivity, with indifference to those suffering and



cares nothing for the needy, then the spirit of the Gospel, the spirit of the all-embracing love of Christ is alien to it.

The highest moral example has been set for Christians by the life and activity of our Lord Jesus Christ Himself. His sermon calls for faith in the heavenly, the invisible, the eternal and the holy. There has never been an equal to the Lord Jesus Christ in His utter devotion to the eternal and to the holy, in His complete obedience to the will of the Father. Neither has there been anyone who gave such loving attention to people around him, was so responsive to every cry of the heart, to human grief and need. It is the quest after His Truth, the Truth of the Kingdom of God, which is the true fulfilment of the Christian vocation on the path to the Eternal Kingdom of the Heavenly Father.

The Church founded by Christ is continuing His work on earth. She prepares men for the Kingdom of God and is herself a revelation of this Kingdom through her Sacraments and life of grace on earth. While the Church does not incorporate all the people she does carry the love of Christ to all. As the Saviour came to the world *not to be ministered unto, but to minister, and to give his life a ransom for many* (Mt. 20. 28), so the Church lives not for her own sake, but for the sake of the world. She feels compassion for the world, embraces it with love, and living in it, does all she can for its moral purification and renewal.

The Word of God is not an abstract teaching about the love of the Lord and of the Divine Will expressed in commandments. It urgently calls upon Christians to follow these commandments in their everyday life, in the total diversity of human activity. When faith was manifested by Christians and it was actuated by love, it overcame the world (1 Jn. 5. 4). The preachers of Christ's Truth have always been aware of the words of our Lord and Saviour, carrying them living and effective in their hearts: *Let your light so shine before men, that they may see your good works, and glorify your father, which is in heaven* (Mt. 5. 16).

Hence, with obvious clarity flows the responsibility of the Christians towards those whom they call brothers. The realization of the idea of true fellowship makes it inevitable that all those who are outcast and poor, who languish in misery and worldly adversities, who suffer from racial oppression and lack of rights, should be provided with such conditions of life which will enable them to develop freely and to really feel their own human dignity proclaimed by Christ. Any advantages and privileges given to some with restrictions and prohibitions imposed on others, any inequality and injustice are blatant contradictions of the idea of the Kingdom of God. In order to improve people's life and to develop further the spiritual culture, Christians should persistently strive for human rights to be given to all those who are deprived of them. They should work to eliminate the abyss, on the one side of which there are the satiated and the idle, and on the other—the poor, the hungry, those who are languishing under hard and never-ending labour. It is perfectly evident that, with material dependence of some on others, economic oppression, social injustice, with unjust and obsolete social structures, the human brotherhood, to which men are called by the Church of God, cannot be realized. These problems should be carefully considered by the participants in the conference. The search for the Kingdom of God and His righteousness (Mt. 6. 33), commanded by Christ, and the establishment of the human brotherhood demands from Christians indefatigable labour and strenuous effort.

The search for the Kingdom of God under contemporary conditions and in the complicated international situation impels Churches and Christians to intensify their activity commanded by God, that is to say, awaken the consciences of people whenever and wherever possible, so that they may become sensitive to the demands of justice, and be constantly alerted to threats to peace in the world, especially when it is a threat to the very survival of life on earth. Despite the strenuous efforts of men of good will, in conditions of the monstrous growth and perfecting of weapons of mass destruction and in the



atmosphere of growing suspicion, distrust and stirring up of hatred, the problem of the preservation of peace in many parts of the world remains the most urgent.

Dear brothers and sisters, your World Conference is a significant event in the history of Christian mission and in the activity of the World Council of Churches. During these days you are to summarize the Christian missionary activity carried out in the past and to set guidelines for its implementation in the future. In the light of the tasks facing the conference, in which representatives of our Church are also participating, we remember the millennium-old history of the Russian Orthodox Church. In this period our Church has brought the light of the Gospel of Christ to many peoples living in the broad expanses of our Motherland—in the great Volga River basins, in the vast territories of Siberia and the Altai Mountains, in the North and the Far East.

Russian missionaries, with the help of God, have worked successfully in

China, Alaska, the Aleutian Islands, Japan, Korea, and in other lands.

And today too in conditions of a socialist society, our Church, trusting firmly and humbly in God's all-powerful help, continues her preaching of the Good News. The Russian Orthodox Church sharing her people's fortunes and aspirations, gives thanks to God, seeing today the good fruit of her mission and evangelism.

In conclusion, let me once again greet all of you who have gathered together in the land of Australia. May all good initiatives of your World Conference be successful, may God's help accompany you in solving the tasks facing you and may the good results be not only the crown of your work, but also a helpful contribution to the cause of Christian unity and reconciliation of mankind.

+ **PIMEN, Patriarch of Moscow  
and All Russia**

Moscow, May 5, 1980

## His Holiness Pope JOHN PAUL II Turns 60

### To His Holiness Pope JOHN PAUL II

Vatican City

With joy in Christ Jesus our Lord we extend to Your Holiness our heartfelt congratulations on your 60th birthday. May the God of mercy and bounties grant Your Holiness *all things that pertain unto life and godliness* (2 Pet. 1, 3) and give you many years to serve the Holy Church continuing and multiplying the works of your predecessors on the re-establishment of Christian unity and long-for peace on earth.

Expressing our hope for further strengthening fraternal relations and cooperation between the Roman Catholic and Russian Orthodox Churches, we remain in constant love in the Lord,

+ **PIMEN, Patriarch of Moscow  
and All Russia**

Moscow, May 16, 1980

### To His Holiness Pope JOHN PAUL II

Vatican City

Your Holiness, please accept my heartfelt congratulations on the occasion of your 60th birthday. May I prayerfully wish Your Holiness the all-powerful help of God and blessing from above to grant you many years and good health in serving the good of the Holy Church, the unity of Christians commanded by God and peace on earth. May Christ, the Chief Shepherd, fill the

fraternal cooperation between the Roman Catholic and the Russian Orthodox Churches with the spirit of the love of the Gospel and mutual understanding.

With profound respect,

+ **YUVENALIY, Metropolitan  
of Krutitsy and Kolomna**

Moscow, May 16, 1980



## To His Holiness PIMEN

Deeply touched by Your Holiness's wishes and prayers on the occasion of my birthday, I thank you from the bottom of my heart for them. In these Pentecostal days I invoke the abundant gifts of the Holy Spirit upon you,

Your Holiness, and upon your Church.

Expressing once again my fraternal love in Christ,

+JOHN PAUL II, Bishop of Rome

Vatican City, May 31, 1980

## To His Eminence YUVENALIY

His Holiness Pope John Paul II highly appreciated your wishes on the occasion of his birthday. Expressing to you his warm gratitude and his brotherly

love, I assure you, Your Eminence, in my respectful sentiments.

Cardinal CASAROLI

Vatican City, May 31, 1980

## Enthronization of the Archbishop of Canterbury

The enthronization of His Grace Dr. Robert Runcie, as the Archbishop of Canterbury, the Primate of All England and Metropolitan, took place at the Cathedral of Canterbury on March 25, 1980. Church delegations and representatives of the world and regional religious organizations arrived at Canterbury to attend the festivities of the enthronization of the Primate of the Church of England. In compliance with the decision of the Holy Synod of the Russian Orthodox Church of March 20, 1980, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, attended the enthronization of His Grace, Dr. Robert Runcie. On the personal invitation, extended by the Archbishop of Canterbury, Metropolitan Antoniy of Surozh and Archbishop Vasiliy of Brussels and Belgium were his guests.

In the evening, after the enthronization, Bishop Graham Leonard of Truro

gave a reception on behalf of Archbishop Dr. Robert Runcie. The delegations and guests attending the enthronization were present at the reception.

In the morning of March 26, Archbishop Dr. Robert Runcie received Archbishop Pitirim, who conveyed the message of His Holiness Patriarch Pimen of Moscow and All Russia to the new Primate of the Church of England, and cordially congratulated His Grace on his enthronization as the Archbishop of Canterbury.

In the afternoon the Society for Promoting Christian Knowledge gave a reception in honour of the guests.

On March 26, at the London Dormition Cathedral, Metropolitan Antoniy celebrated Divine Liturgy. Archbishop Paul of Karelia and All Finland and Archbishop Chrysostomos of Cytium attended the service after which they exchanged greetings.

*(See chronicle on p. 61.)*



## Services Conducted by His Holiness Patriarch PIMEN

### APRIL

On **April 26 (13)**, in the Blue Hall of the Patriarchal Chambers at the Trinity-St. Sergiy Lavra, His Holiness Patriarch Pimen, Archbishops — Pitirim of Volokolamsk, Vladimir of Dmitrov, Simon of Ryazan and Kasimov, Gleb of Orel and Bryansk, and Bishop Serafim of Penza and Saransk nominated Archimandrite Mefodiy, of the Moscow Diocese, Bishop of Irkutsk and Chita.

On **April 27 (14)**, the 4th Sunday after Easter, of the Paralytic, His Holiness Patriarch Pimen concelebrated Divine Liturgy with Archbishops — Pitirim of Volokolamsk, Vladimir of Dmitrov, Simon of Ryazan and Kasimov, Gleb of Orel and Bryansk, and Bishop Serafim of Penza and Saransk in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra. During the Liturgy, Archimandrite Mefodiy was consecrated Bishop of Irkutsk and Chita.

On the eve, His Holiness conducted All-Night Vigil in the same church with the same hierarchs with the exception of Archbishop Vladimir of Dmitrov.

### MAY

On **May 4 (April 21)**, the 5th Sunday after Easter, of the Samaritan Woman, on **May 11 (April 28)**, the 6th Sunday after Easter, of the Blind Man, and on **May 22 (9)**, Feast of the Translation of the Relics of St. Nicholas the Miracle Worker from Myra in Lycia to Bari, His Holiness celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the Patriarchal Cathedral of the Epiphany.

On **May 14 (1)**, the Apodosis of Easter, Feast of the Icon of the Mother of God "Joy Unhoped-For", His Holiness Patriarch Pimen celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the Church of St. Elijah

the Prophet of God, Obydensky Lane, Moscow, where there is a deeply revered Icon of the Mother of God "Joy Unhoped-For".

On **May 15 (2)**, the Feast of the Ascension of Our Lord, His Holiness Patriarch Pimen celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the Patriarchal Cathedral.

During the Liturgy, the Ektene for the Dead was read for the repose of the soul of His Holiness Patriarch Sergiy († May 15, 1944). On the eve Patriarch Pimen held the Lity for the Departed before Patriarch Sergiy's tomb in the St. Nicholas Chapel of the Patriarchal Cathedral.

**May 18 (5)**, the 7th Sunday after Easter. On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral together with Bishop Iov of Zarsk.

**May 25 (12)**, Holy Trinity Day (Pentecost). At 3 p. m. on the eve, His Holiness Patriarch Pimen officiated at Small Vespers with the reading of the Akathistos to the Life-Giving Trinity in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra together with Archbishop Vladimir of Dmitrov.

His Holiness celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the same cathedral.

On **May 26 (13)**, Holy Spirit Day, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Church of the Protecting Veil of the Moscow Theological Academy and Seminary together with Archbishop Vladimir of Dmitrov.

### JUNE

On **June 1 (May 19)**, the 1st Sunday after Pentecost, of All Saints, His Holiness Patriarch Pimen celebrated Divine Liturgy and officiated at All-Night Vigil on the eve, in the Moscow Church of All Saints at Sokol, together with Bishop Iov of Zarsk.



# Archimandrite LAZAR SHVETS

## Nominated and Consecrated

### Bishop of Argentina and South America

By a decision of His Holiness Patriarch Pimen and the Holy Synod of March 20, 1980, Archpriest Rostislav Shvets, of the Argentine Diocese, was designated Bishop of Argentina and South America, and Patriarchal Exarch to Cent-

ev Lavra of the Dormition, and named in honour of St. Lazar of Murom.

On April 7, Easter Monday, the Feast of the Annunciation of the Blessed Virgin, Metropolitan Nikolai of Lvov and Ternopol raised the archpriest to the



**His Grace Bishop LAZAR of Argentina and South America**

ral and South America, upon taking his monastic vows and being raised to the rank of archimandrite.

On April 1, 1980, Holy Tuesday, with the blessing of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Archpriest Rostislav Shvets was professed by Archimandrite Iakov, Father Superior of the Pocha-

ev Lavra during Divine Liturgy in the Cathedral of the Dormition of the Pochaev Lavra.

On April 17, 1980, at the Cathedral Church of St. Vladimir in Kiev, Archimandrite Lazar was nominated Bishop of Argentina and South America by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

Archbishop Antony of Chernigov and  
zhin; Archbishop Makariy of Uman,  
hop Varlaam of Chernovtsy and Bu-  
rina; and Bishop Ioann of Zhitomir  
Ovruch.

At his nomination, Archimandrite La-  
delivered the following address:

‘Your Eminence, Your Graces, arch-  
sors wise-in-God, merciful fathers,  
‘Christ is risen!

‘By the decision of His Holiness  
Patriarch and the Holy Synod I  
ve been called to episcopal service.

I thank the All-Merciful Lord God  
His ineffable mercy towards me in  
trusting me with the highest service  
the House of the Lord.

‘Although I accept this as God’s will,  
soul is nonetheless humbled before  
the magnitude of the grace of the hier-  
archal consecration and the loftiness  
the episcopal ministry awaiting me.  
is, after all, a continuation of the  
ostolic ministry and, as the history  
the Church attests, many of God’s  
osen ones trembled at their nomina-  
n. If such stout-hearted bishops of  
e Early Church as Basil the Great,  
egory of Nazianzus and John Chry-  
stom were terrified by the loftiness of  
the episcopal ministry and declined  
eir nomination to it, what can I say  
this instance, when I see  
at *mine iniquities are gone over mine*  
*head* (Ps. 38. 4)?

‘I am deeply stirred in my soul at  
s moment. My spiritual and physi-  
weakness makes my heart heavy.  
will not speak about it, for those bet-  
than I have admitted it, and my  
akness is obvious to each of you.

‘It is only my trust in the grace  
which always healeth that which  
infirm and completeth that which is  
nting’, and trust in the help and pro-  
tion of the Mother of God, for Whose  
ayerful intercession I pray, that  
ngthen me on the path of arch-  
storal ministry.

‘During these important minutes in  
life, my thoughts are directed to the  
eat shrine in the House of God—the  
aculous Pochaev Icon of the Mother  
God. Under Her prayerful interces-  
n I came to know Holy Orthodoxy in  
youth, and under Her Protective  
l and with the prayers of St. Iov of  
chaev I took my monastic vows and

was raised to the rank of archimandrite.

‘I, a sinner that I am, have always  
felt Divine Providence over me.

‘I have often experienced God’s pa-  
tience and having been taught to trust  
in God, I have come to the conclusion  
that nothing happens by chance, that  
everything is controlled by the bene-  
volence of Divine Providence Who gui-  
des men in various ways and attracts  
man’s free will to Himself.

‘And now too I believe that any ser-  
vice of God depends not so much on  
any human merit as on God’s power,  
which *is made perfect in weakness* (2  
Cor. 12. 9); thus I have always reali-  
zed and do that *by the grace of God I*  
*am what I am* (1 Cor. 15. 10).

‘This thought too encourages me. I  
believe that man’s fate depends not on  
human will: God Himself both humbles  
and elevates, because *no man taketh*  
*this honour unto himself, but he that is*  
*called of God, as was Aaron* (Heb. 5.  
4).

‘I see the will of the Holy Spirit in  
the blessing of His Holiness the Patri-  
arch and the decision of the Holy Sy-  
nod, and this calms my soul.

‘I trust that you too, God’s bishops,  
will offer your fervent prayers on my  
behalf to the Lord and bless me upon  
my forthcoming ministry.

‘I trust that, through the imposition  
of your hierarchal hands, my spiritual  
lack will be filled and my moral weak-  
ness healed. This trust brings joy to my  
heart.

‘My obedience, after my graduation  
from the theological schools, took place  
here, in Kiev, in the Branch of the De-  
partment of External Church Relations.  
The Lord deemed me worthy to receive  
the grace of the priesthood here, in this  
magnificent Cathedral of St. Vladimir  
by the relics of the Holy Martyr St. Ma-  
kariy and the Great Martyr St. Barba-  
ra; and now too I ask these saints’  
blessings upon my forthcoming mini-  
stry.

‘From your hierarchal hands, Your  
Eminence Vladyka Filaret, I received  
the grace of deaconship. Your hierarchal  
right hand ordained me priest. And  
now, too, when you are placing your  
hierarchal hands upon my head for the  
third time, I beg of you to pray that





**Consecration of Archimandrite Lazar as Bishop of Argentina and South America**

I may receive the gifts of Divine Love and Wisdom, for through your prayers and the prayers of the concelebrating archpastors I have received in abundance the Divine Grace of the archpastoral ministry.

"I hope, dear Vladyka, that you will impart to me your wise admonition and paternal attention in the future as well.

"I am also gladdened by the thought that my inexperienced steps in my hierarchal ministry will be guided by the paternal admonitions of His Eminence Vladyka Yuvenaliy. It is with profound gratitude that I shall remember for the rest of my life my obedience at the Department of External Church Relations and my four years in Argentina when he was my mentor; for this reason I believe that I shall always receive from him loving and paternal advice in matters of difficulty.

"I cannot but say a few words of heartfelt gratitude to Archbishop Platon, with whom I shared my joys and

sorrows for four and a half years, constantly feeling his concern and being fitting from his archpastoral admonition. And now, too, when my consecration coincides with his name-day, I pray that God will bless him with long life and well-being.

"My Christian conscience prompts me to say a few grateful words about Metropolitan Nikodim, departed in the Lord, who at hard moments in my life fortified me with his wise admonitions, as well as Metropolitan Boris of Buenos Aires, in eternal memory, who in my youth warmed my heart with his paternal love.

"Profoundly aware of my shortcomings and all the difficulties of the work ahead of me, I beseech you, hierarches, to pray for me in the Lord: increase your fervent prayers to the Most High that He will bless me, give me, weak that I am, wisdom and strength in my new ministry. And may He grant me the grace to minister to the greater glory of His Holy Name."

On April 18, 1980, the Friday of the 1st week after Easter, Archimandrite Lazar was consecrated Bishop of Argentina and South America in the Cathedral Church of St. Vladimir in Kiev during Divine Liturgy, by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Yuvenaliy of Krutitsy and Kolonna; Archbishop Nikodim of Kharkov and Bogodukhov; Archbishop Antony of Chernigov and Nezhin; Archbishop Makariy of Uman; Bishop Varlaam of Chernovtsy and Bukovina, and Bishop Hann of Zhitomir and Ovruch.

At the conclusion of the Liturgy, Metropolitan Filaret, presenting Bishop Lazar of Argentina and South America with the crozier, delivered the following exhortation.

"Your Grace Bishop Lazar,  
"Christ is risen!

"By the choice of His Holiness the Patriarch and the Holy Synod, you have been called to the highest ministry in Christ's Church. Divine grace, 'which always healeth that which is infirm', received by you through the laying on of our hands, has made you worthy of being a successor to the Apostles in the episcopal ministry, and you have become a member of the episcopate of the Russian Orthodox Church. On behalf of all the archpastors present at your consecration I warmly congratulate you on receiving the episcopal grace.

"In your early youth you were a novice at the Pochaev Lavra and the Zhirovitsy monastery in Byelorussia. Before you were consecrated bishop, Divine Providence once again brought you to the Pochaev cloister, which enjoys the intercession of the Mother of God, where you were professed by the shrine of St. Iov, who will be your protector and special intercessor before God on the path of your new service of the Church and men.

"As a symbol of your new life in Christ strengthened by your monastic vows, you have also taken a new name, in honour of St. Lazarus of Murom (1391). Greek, St. Lazarus was brought by Divine Providence to Novgorod, a strange land for him; by the same Divine Providence you are being sent to distant

Argentina to fulfil your ecclesiastical obedience.

"In keeping with the custom in our Church, when receiving the crozier the newly-consecrated bishop is reminded of what a bishop should be like. On this solemn day for you, I would like to remind you, and all of us, hierarchs, of the teaching of St. Simeon the New Theologian on episcopacy.

"The Orthodox Church teaches that the Gift of Grace, i. e., the Gift of the Holy Spirit, is transmitted through the imposition of the hierarchs' hands.

"St. Simeon says, however, that no matter how necessary the laying on of the hands it is insufficient for ministering worthily, just as Baptism is insufficient to make a man a true Christian. What is imperative is living in accordance with God's Commandments.

"St. Simeon says: 'One who does not renounce the world and everything in it and does not renounce his soul and body... cannot offer to God the Mystic and Bloodless Sacrifice'. But even this is insufficient: one must also be called by God to the priesthood.

"St. Simeon teaches: 'Even if a man receives all the grace of the Holy Spirit and from his very birth remains pure and without sin, but if it is not by God's will and His choice which fills the soul with Divine Light... it seems to me unwise for him to enter the priesthood'. 'Do not', he says, 'deceive yourselves into thinking you are something you are not and do not think, as those devoid of conscience do, that you are spiritual before you have received the Holy Spirit. As a consequence of this you... rise to administrative positions and have the audacity to fearlessly receive Holy Orders and to shamelessly advance yourselves by innumerable means to metropolitanates and bishoprics to tend the Lord's people.'

"Even if it seems that God is calling us, the acceptance of an administrative position in the Church should be perceived as a perilous spiritual descent. St. Simeon teaches: 'Even then you should not have been audacious and completely carefree, but fearful and atremble, as if you were descending from a summit into a deep well filled with every possible reptile and beast, in this fashion should you embark upon



the administration of the metropolita-  
nate... or any other position of authori-  
ty—the bishopric.’

“Pointing out the extreme magnitude  
of the priesthood, St. Simeon says: ‘If  
you have seen Christ, if you have re-  
ceived the Spirit.. you would realize  
that it is lofty and fearful and greater  
than any glory... to serve the Pure and  
Holy Trinity with a clear conscience  
and pure heart.’

“The abyss between the exalted teach-  
ings on the episcopal dignity and the  
shortcomings of sinful men is nothing  
new in the life of the Church. At all times  
there has existed the ‘dignity of the  
episcopate’ and ‘undignified bishops’  
the ‘dignity of Christianity’ and ‘undi-  
gnified Christians’. In our situation,  
however, it is especially tragic that we,  
while realizing the great dignity of  
episcopal ministry, often take this mi-  
nistry lightly, doing nothing for our  
spiritual growth in the episcopal mi-  
nistry.

“A man elevated to the dignity of  
bishop must demonstrate particular con-  
cern for the restoration of his moral  
constancy if he intends to serve Christ’s  
Church and proclaim the Divine  
Truth to the world created by God.  
This is indeed very important, for va-  
rious temptations can arise among the  
clergy and the laity because the bishop  
concerns himself with his earthly well-  
being and does not devote himself en-  
tirely to the service of Christ’s Church  
and his own people.

“For success in your archpastoral  
work you must set a good example by  
your own pious life and your selfless  
service. You must take care of your  
health as a gift of God and not squan-  
der it uselessly or mindlessly; however,  
you must not shirk your archpastoral  
duties under the pretext of caring for  
your health. A sober life, combined with  
physical and spiritual restraint, is a  
guarantee of good health. For this rea-  
son, always remember the words of  
St. Paul the Apostle: *A bishop then  
must be blameless... vigilant, sober, of  
good behaviour, given to hospitality,  
apt to teach* (1 Tim. 3. 2).

“You have been chosen by Divine  
Providence to episcopal ministry in dis-  
tant Argentina, where devout Orthodox  
people are awaiting their archpastor

and will lovingly receive you to  
the flock entrusted to you by God.  
any other flock, your flock lives  
hopes of having a good archpastor  
will watch over it *not by constr-*  
*but willingly, not for filthy lucre,*  
*of a ready mind; neither as being l-*  
*over God’s heritage, but being ensc-*  
*les to the flock* (1 Pet. 5. 2-3).

“Argentina is not a new and un-  
place for your ministry. For sev-  
years you were a diligent parish p-  
in Buenos Aires, which is attested  
by fine reports about your pastora-

“Today you are being sent there  
a bishop, as the Patriarchal Exarc-  
Central and South America. In  
archpastoral ministry work to ele-  
the spirit of the love of and devotio-  
the Mother Church in the flock entr-  
to you, and strengthen sisterly  
tions with the other Local Ortho-  
Churches there, as well as with  
Roman Catholic Church, which will  
ly serve to translate into life the Go-  
behest of the Saviour concerning  
longed-for unity of His followers  
17. 21) and the fostering of peace  
friendship between our countries.

“With humble awareness of your w-  
ness, place all your trust not in  
own strength, but in Divine Gr-  
which healeth the infirm and stren-  
eneth the weak. At the same time  
not be slathful and forget your  
spiritual perfection; study consta-  
and acquire experience in archpas-  
ministry. May the intercession of  
Mother of God, in which you place  
trust, and the prayerful intercessio-  
St. Iov of Pochaev, together with  
new patron, St. Lazarus of Murom  
with you throughout all the days  
your archpastoral ministry.

“May you be inspired in your  
copal work by the realization that  
consecration took place in this holy  
of Kiev, the cradle of Russian Or-  
doxy, in the cathedral of the enlig-  
ner of Russ, St. Vladimir Equal to  
Apostles. The prayers and the frate-  
advice of Their Eminences and Gr-  
the hierarchs who participated in  
consecration, will serve to lighten  
archpastoral work.

“Now, dear brother, take this cro-  
may it be your mainstay in your w-  
ascend this elevated place and giv-

## For the 125th Anniversary of the Kasperovskaya Icon of the Mother of God in Odessa

**I**n 1979, it was 125 years since the deeply revered Kasperovskaya Icon of the Mother of God first appeared in Odessa (1854, August 6). This icon was brought to our land in the middle of the 18th century by a pious Serbian family. This family, alongside others coming from the neighbouring countries (Transylvania, Bulgaria, Serbia, etc.) received the invitation of the Russian Government in the reign of Empress Elizabeth Petrovna to settle by the southern border of the Motherland and defend it against Tatar and Turk attacks, settled in the Ovidiopol District, Kherson Gubernia.

The icon of the Most Holy Mother of God was passed down in the family from generation to generation and in 1909 was received by Iuliania Ionovna Kasperova, a resident of Kherson Gu-

bernia, from her parents with their blessing. Iuliania Kasperova was a pious and devout Christian whose life was full of suffering. She kept her family icon with reverence.

This icon is similar to the Korsun Icon of the Mother of God. But on the Kasperovskaya Icon St. John the Baptist and St. Tatiana the Holy Martyr are painted on either side of the Mother of God. The icon was old and greatly darkened by age. The Mother of God is represented on it with Her head inclined onto her left shoulder. The Divine Infant Christ has His right cheek pressed hard against His Mother's left cheek. Her eyes are wide open and express boundless maternal love and sorrow for the sufferings of the Divine Infant.

The Mother of God made Her icon famous in the little-known village of

Odessa's people your first episcopal blessing."

\* \* \*

**Bishop Lazar** (secular name Rostislav Ilippovich Shvets) was born on April 2, 1939, in the village of Komarin, now Kremenchuk District, Ternopol Region, into a peasant family.

After finishing school he entered the novitiate at the Pochaev Lavra of the Holy Mother of God and for two years at the Holy Trinity Monastery in Zhirovitsy, Pinsk Diocese. There, in 1957, he entered the Minsk Theological Seminary. From 1958 to 1961, he served in the ranks of the Soviet Army.

In 1964, he finished the Odessa Theological Seminary, and in 1968, graduated from the Leningrad Theological Academy with the degree of Candidate of Theology for his dissertation for the Faculty of Old Testament Studies entitled: "An Orthodox Theological Analysis of the Interpretation of the Book of the Prophet Daniel in the *Commentary*

*on the Bible* Peare's. London, 1952".

From 1968 to 1971, he was a postgraduate of the Moscow Theological Academy and a referent of the Department of External Church Relations. After completing the postgraduate work became a referent at the DECR Branch in Kiev.

On March 5, 1972, he was ordained deacon, and on March 12, presbyter, by Metropolitan Filaret of Kiev and Galicia in the Cathedral Church of Prince St. Vladimir in Kiev. He served at the Convent of the Protecting Veil in Kiev and in the Cathedral Church of St. Vladimir.

In 1975, he was assigned to the Diocese of Argentina by a ukase of His Holiness Patriarch Pimen and the Holy Synod. He was simultaneously secretary to the Archbishop of Argentina and South America.

In 1978 His Holiness Patriarch Pimen raised him to the rank of archpriest, and in 1979 awarded him an ornamented cross.



Kasperovka \* (former village of Novoivanovka) situated a few kilometres from Kherson: the icon got renewed in the house of Iuliania Kasperova in February 1840.

Many believers offered up fervent prayers before the Kasperovskaya Icon of the Mother of God and obtained what they asked for. A great many pilgrims visited Kasperovka.

In 1844, at the request of the local priest, Father Zelenkevich, Iuliania Kasperova brought the holy icon to the parish Church of St. Nicholas. Father Zelenkevich reported then on the icon newly brought to light to the diocesan hierarchy.

All the proceedings concerning the Kasperovskaya Icon were, according to the ukase of the Holy Synod, thoroughly investigated by ecclesiastical and secular authorities.

The Holy Synod instructed Archbishop Gavriil (Rozanov; † September 8, 1858) of Kherson and Taurida to order the icon to be kept in the parish church, and obliged the priest of the village of Kasperovka and the local superintendent dean to take every precaution to avoid carelessness and abuses of any kind.

The population of Kherson and the neighbouring villages in 1851 sought the blessing of the Holy Synod and permission of the secular authorities to hold a procession with the revered icon of the Mother of God from Kasperovka to Kherson every year on the Feast of the Lord's Ascension. The icon remained in Kherson from the Feast of the Ascension to June 29 (July 12), the Feast of Sts. Peter and Paul, the Chief Apostles.

In 1853, the believers of Nikolaev applied to the Holy Synod for permission to bring the revered icon of the Mother of God to their town. The icon

remained in Nikolaev a whole month from July 1 (Old Style) to August 1.

In 1906, granting the petition of Archbishop Dimitriy (Kovalnitskiy; † February 3, 1913) of Kherson and Odessa, the Holy Synod gave its permission for the holy icon to be taken from Kherson to several other villages as well, but it was always to be returned to Kherson.

The Kasperovskaya Icon was first brought to Odessa on August 6 (Old Style), 1854. It was a year of severe trials and tribulations for the Odessa population: the 1853-1855 Crimean War was on.

On April 10, 1854, Holy Saturday, the enemy fleet bombarded the town. Shells kept dropping on Soborna Square where at that moment a procession was bearing the Holy Epitaph around the Cathedral of the Transfiguration of Our Saviour. The enemy fleet left the Odessa Bay on Easter Tuesday, April 13.

(A cannonball was later fitted into the pedestal of Duc de Richelieu's monument by the Potyomkin Staircase in Odessa, and the date engraved—Holy Saturday, 1854.)

It was in these dreadful days that the Odessa believers petitioned Archbishop Innokentiy (Borisov; † May 1857) of Kherson and Taurida that the Kasperovskaya Icon should remain in the town as a visible sign of the protection and intercession of the "Elect Voivode".

On August 6 (Old Style), 1854, on the Feast of the Transfiguration of Christ the Lord, the holy icon was borne in a solemn procession from Kasperovka to the Odessa Cathedral of the Transfiguration of Our Saviour where it remained throughout the Crimean campaign till May 20, 1856.

The population of the town appealed to the Mother of God with deep faith in their fervent prayers and found courage, consolation and hope by Her icon.

Archbishop Innokentiy blessed the soldiers marching through Odessa and Sevastopol with the icon; the coastal fortifications and the units defending the port and the town were blessed with it; it was taken to the town and field hospitals; before it, nurses made the vow of arduous service to

\* Father Sergiy Petrovsky who investigated the case of the Kasperovskaya Icon's appearance gives no indication to the time when the village of Novoivanovka was renamed Kasperovka. It must have happened in 1840-1844. Today it is the village of Kizomys 16 kilometres from Kherson. In the booklet "The Kasperovskaya Miraculous Icon of the Mother of God" (1898), Father S. Petrovsky points out that the Bulgarian émigrés settled in the Olviopol District, Kherson Gubernia, while in the 1908 edition by the same author the district is given as Ovidiopol.

wounded. In September 1855, when the enemy fleet blockaded Odessa the Penitential Canon of St. Andrew of Crete was read before this icon for a whole week in the presence of a huge congregation of worshippers in Sobornaya Square. And on October 1, the Feast of the Protecting Veil of the Most Holy Mother of God, the enemy fleet suddenly left without causing the town any damage.

"Why did it leave?" reflects Archbishop Innokentiy in his sermon. "What prevented it from razing the town to the ground? It certainly was not pity for us, but some other thought... It was as though someone in those days stood invisibly behind the commander of the fleet and, in one way or another put it into his heart to forebear destroying Odessa, regarding it as either unnecessary or difficult of execution....

"She, the Mother of God, defended us against the attack of our external enemy. She showed Her special mercy for our town. She spread in those hard days Her Protecting Veil over us as witnessed by Her miraculous icon that was amongst us."

The Feast of the Protecting Veil of the Most Holy Mother of God became a great day for the Odessans. That is why the Feast of the Kasperovskaya Icon is celebrated with the Feast of the Protecting Veil.

God's Mother never withdrew Her protection and patronage from our town in later years, as on the night of October 15, 1914, when two Turkish torpedo-boats sneaked into the Odessa Port, or on Holy Saturday, March 21, 1915, when a Turkish squadron of three large battle cruisers, four torpedo-boats and a group of mine-sweepers approached Odessa. Their aim was to attack the town on Easter Night.

The cruiser Medjidio broke forward and sped towards Odessa: the bay was believed to be clear of mines. But one mine had remained there unnoticed. This mine stopped the hostile ship, and it proceeded to sink into the deep as fast as it had sped forward. The other ships turned back.

The stunning effect of the loss of the Turkish cruiser which was carrying death and destruction to Odessa on that radiant Easter Night can be

seen in the fact that even the infidels regarded it as a manifestation of some supernatural power.

As in 1854, the Odessans petitioned through Archbishop Nazariy to the Holy Synod for permission to keep the miraculous Kasperovskaya Icon in the city.

On March 25, 1915, Easter Wednesday, with thanksgiving prayers to the Mother of God for Her intercession and assistance, the Odessans led by Archbishop Nazariy went in a solemn procession to the sea wherefrom the city was threatened. The Kasperovskaya Icon of the Mother of God was borne with utmost reverence at the head of the procession. A moleben was held on Nikolaevsky Boulevard, and then Vladyka Nazariy blessed with the holy icon the sea and the city which had just escaped horrible destruction.

The Odessan believers glorify the holy icon on the fourth day of Easter Week unto this day.

Divine Liturgy on this day is celebrated usually by Metropolitan Sergiy of Odessa and Kherson assisted by many clerics. A procession with the Kasperovskaya Icon is led round the Dormition Cathedral Church.

The Kasperovskaya Icon of the Mother of God is glorified on Easter Friday, the Feast of the Icon of the Mother of God "The Life-Bearing Source". Divine Liturgy in the Dormition Church of the monastery is celebrated annually on this day by Metropolitan Sergiy in the presence of a great number of clergymen and laymen from all over the Odessa Diocese. The Kasperovskaya Icon is brought to the monastery for the occasion. After the Liturgy, the officiants and the worshippers, led by the archpastor, proceed in a procession to "The Life-Bearing Source"—a rotunda with a marble basin in the centre; it is situated in the grounds of His Holiness's summer residence. After the blessing of the water Metropolitan Sergiy blesses the congregation with the Kasperovskaya Icon and then asperges them.

Granting the believers' request, the ecclesiastical calendar was readopted in 1924, which was marked by honouring the Kasperovskaya Icon of the Mother of God on the Feast of Sts. Peter and Paul in the Odessa Church of Sts. Peter and Paul that very year.



In the years of the 1941-1945 Great Patriotic War, the Odessan believers kept profound faith in the Providential Protecting Veil of the Mother of God spread over their city.

In 1941, during the siege, a pious Christian woman took the holy icon and kept it in her home. In 1946, the revered icon was installed in the Dormition Cathedral Church where it has remained unto this day.

Believers have been offering up prayers before the holy icon for over 125 years in our city. Nowadays a moleben is said before the holy icon every Friday at 7 a. m. This weekly moleben is conducted by the city clergy in the presence of a great many worshippers; the Akathistos to the Protecting Veil of the Most Holy Mother of God compiled by Archbishop Innokentiy (Borisov) of Kherson and Odessa, is read.

His Holiness Patriarch Pimen reads this akathistos when he is in Odessa.

Archbishop Nikanor (Brovkovich; † December 27, 1890) of Kherson and Odessa, famous both as an outstanding preacher and as a composer, set the first kontakion of this Akathistos—"To the Chosen One of the Pre-eternal King..."—to music.

Our Orthodox forefathers showed sincere and deep love for the Immaculate Virgin Mary. Our grandfathers and great-grandfathers had copies of the icon of the Mother of God in their homes and revered them as much as the greatest holy shrines. Parents blessed their children on their marriage with the icon of the Most Holy Queen; women blessed their sons and husbands with the icon of the Mother of God when they were leaving to defend their Motherland against the enemy. People prayed with deep faith before the icon of the Immaculate One at times of trial and tribulation; took it with them on long journeys, and saw off the departed to their resting places with the icon.

"You are blessed," said Archbishop Nikon (Petin; † April 16, 1956) of Kherson and Odessa in one of his sermons in 1953, "blessed are you to be able to see, and hear, and feel: what joy, what grace, what strength emanates from the most glorious Kasperovskaya Icon of the Mother of God!"

In 1954, under Archbishop Nikon, a marble icon-case, an exact replica of the one in the Cathedral of the Transfiguration of Our Saviour, was made for the holy icon and installed in the upper church of the Dormition Cathedral.

With His Holiness Patriarch Pimen's blessing, following the example of the Kherson believers, from 1971 the veneration of the Kasperovskaya Icon deepened in Odessa and it was honoured on the Feast of Sts. Peter and Paul as well.

His Holiness Patriarch Pimen deeply reveres the Kasperovskaya Icon of the Mother of God, since the days when He served as hieromonk in St. Elijah Cathedral in Odessa.

"...Here, in the Odessa cathedral," said His Holiness the Patriarch in his sermon on the Feast of the Transfiguration of Our Lord in 1971, "...we are constantly and warmly aware of the patronage of the Mother of God emanating the rays of Her maternal love through Her Kasperovskaya Icon which is here..."

"I have been for a long time one of the most fervent reverers of the Kasperovskaya Icon of the Mother of God ever since the unforgettable time when the Lord led me as a humble servant of the Church to serve in the churches of Odessa and to enjoy the constant and happy opportunity of bringing all my joys and troubles to this icon of the Mother of God and to address Her with my fervent prayers.

"I was consecrated bishop in this cathedral under the grace-bestowing protection of the Kasperovskaya Icon of the Mother of God, and I am happy that it was from this wonderful icon that I got the first blessing upon my ministry as archpastor" (*JMP*, 1971 No. 9, pp. 38-39).

"When in Moscow", His Holiness said, "I often recall the majestic Dormition Cathedral. I am very pleased that the people of Odessa always have the opportunity to come to this church to pray and to pour their sorrows and supplications before the Kasperovskaya Icon of the Mother of God. This icon is a great treasure for us believers."

"A simple and pious man said to me once: 'On the Kasperovskaya Icon the Mother of God is depicted with the In



The deeply revered Kasperovskaya  
Icon of the Mother of God in the Dor-  
mition Cathedral Church at Odessa; the  
iconostasis of the main sanctuary of the  
Dormition Cathedral.

Below: A copy of the Kasperovskaya  
Icon of the Mother of God

See p. 37







1925-1926. Left to right: Protodeacon Filipp Mashno, of the Church of the Tikhvin Icon of the Mother of God in Bogorodsk, Hierodeacon Gennadiy, Novice (Ryasofor) Platon (Pimen after being professed)

Below: 1924. The choir of the Epiphany Cathedral in Bogorodsk with their precentor, Ivan Matveyevich Kuznetsov. Sixth from the right in the third row: **Sergiy Izvekov**  
See p. 4





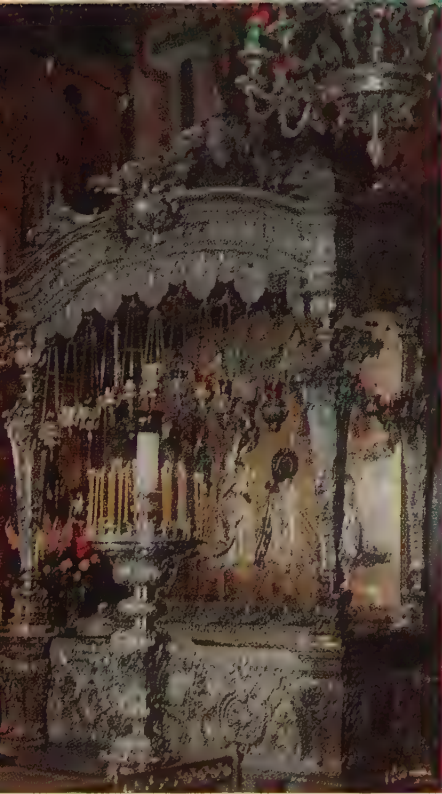
May 21, 1955, the Feast of St. John the Divine, the Apostle and Evangelist. His Holiness Patriarch Aleksey consecrating the Church of the Protecting Veil of the Moscow Theological Academy and Seminary assisted by Archimandrite Pimen and other clerics.

Below: Archimandrite Pimen, Father Superior of the Pskov-Pechery Monastery

See p. 4



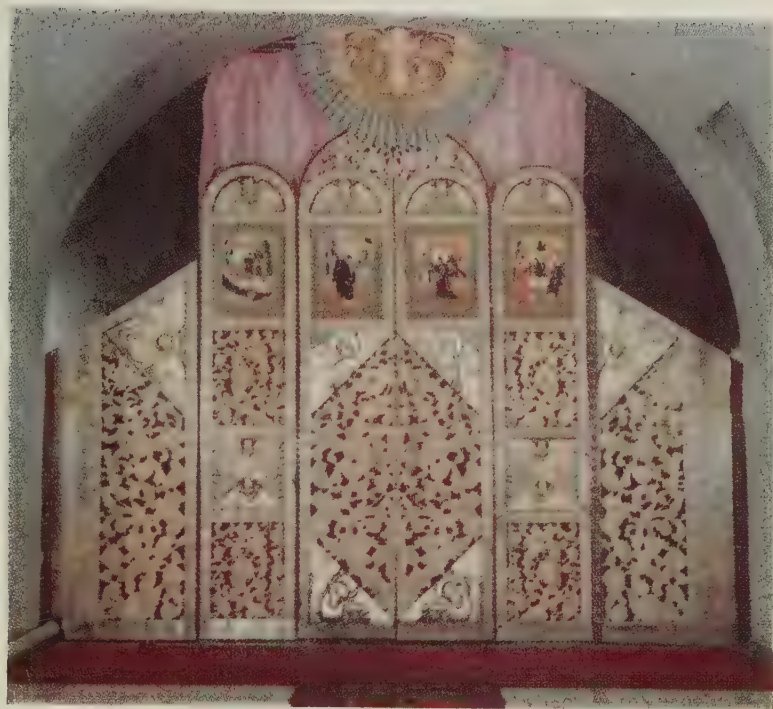




St. Sergiy of Radonezh shrine in the Trinity Cathedral of the Trinity Church of St. Sergiy Lavra.

Above, right: St. Sergiy celebrating Divine Liturgy. Mural in the Refectory of the Trinity Church of St. Sergiy Lavra.

Below: The icon "Appearance of the Mother of God to St. Sergiy of Radonezh" in the Dormition Cathedral of the Trinity Church of St. Sergiy Lavra.



e iconostasis of the Church  
 St. Philip the Apostle in  
 Novgorod.



low: St. Nikita of Novgo-  
 d's shrine in the Church of  
 St. Nicholas, adjacent to the  
 church of St. Philip the  
 Apostle in Novgorod





November 17, 1957. Consecration of Archimandrite Pimen, Bishop of Balta in the Dormition Cathedral Church in Odessa. His Holiness Patriarch Aleksiy presenting a panagia to the newly consecrated Bishop Pimen. Below: His Holiness Patriarch Aleksiy and Hieromonk Pimen. See



May 12, 1980, Moscow. Laying of wreaths at the Tomb of the Unknown Soldier



May 26, 1980, Holy Spirit Day. Graduation Day at the Moscow Theological Academy and Seminary. His Holiness Patriarch Pimen presenting the graduates with diplomas and certificates.





**The icon of St. Peter the Apostle painted by St. Andrei Rublyov (fragment).**

**Below: The Dormition Cathedral in Vladimir. Fresco of the northern part of the vault over the nave. Painted by Andrei Rublyov and Moisei Daniil Cherny**



fant on Her left arm. That is because the left arm is closer to the heart. On the icon, the Mother of God is touching with Her cheek the cheek of the Divine Infant Christ, that is because She is telling the Divine Infant about the sorrows and griefs that mankind cause Her, but Her right hand is free, and with it She helps all who turn to Her'. This artless tale should remind you that the Mother of God hears and prays for each of us..."

Upon arrival in Odessa, His Holiness, before proceeding to his summer residence, always pays homage at the Kasperovskaya Icon. His Holiness the Patriarch also says a prayer before the holy Kasperovskaya Icon when leaving for Moscow.

Since 1971, His Holiness Patriarch Pimen, who comes to Odessa every summer, has held a solemn service on the Feast of the Kasperovskaya Icon and of Sts. Peter and Paul, the Chief Apostles, in the Dormition Cathedral.

During All-Night Vigil, the holy icon is taken by clerics from the icon-case and installed in the centre of the church. It is censed and the Akathistos to the Protecting Veil of the Mother of God is read.

At Polveleos the Mother of God is magnified with "It Is Meet", and hymns are sung to the Holy Apostles. The Gospel is read only to the Mother of God, and the Canon of Tone 4, "I shall open my mouth...", and the Troparion and Kontakion to the Protecting Veil are sung.

According to the instructions of Metropolitan Boris (Vik) of Kherson and Odessa, from 1960 a moleben has been

held before Divine Liturgy. During the day, molebens ordered by believers are held before the holy icon.

In June 1974, with the blessing of His Holiness Patriarch Pimen, and through Metropolitan Sergiy's efforts, the riza of the Kasperovskaya Icon of the Mother of God was restored and gilded at the Moscow Patriarchate workshop. The riza was then returned to Odessa, and the deeply revered icon was placed in it. His Holiness said a moleben before the icon, then asperged it and the riza.

Before the beginning and at the end of the school year, the teachers and pupils of the Odessa Theological Seminary pray before the holy icon. The prayers are led on these occasions by the ruling hierarch, Metropolitan Sergiy of Odessa and Kherson, assisted by teachers and pupils in Holy Orders.

The numerous groups of pilgrims (including those from abroad) arriving in Odessa, and individual pilgrims, never fail to pay a visit to the cathedral to genuflect at the Kasperovskaya Icon of the Mother of God. But the faithful of Odessa and the Odessa Diocese have more opportunities than anyone else to offer up their prayers directly before the revered icon. "We happily believe," said His Holiness Patriarch Pimen, addressing the congregation in the Odessa cathedral, "that the Mother of God's love and prayers will never abandon us... for our hearts are full of reverential worship and constant fervent prayer to the Mother of God".

Archpriest NIKOLAI POTELESHCHENKO  
Odessa

## IN THE DIOCESES

### Moscow Diocese

#### OPEN LETTER

To His Holiness Patriarch PIMEN  
of Moscow and All Russia

Your Holiness,

In deep humility and repentance I am writing this letter to you. It would have been better had I written it earlier, but evidently it pleased God that my pride should be humbled, my pride that was deeply rooted in me for many years and which could not be overcome until I have personally experienced my shame.

I am utterly disgraced, and no one is to blame but myself. It took me great courage to admit this. But, glory be to God, I had enough strength for this and now I turn to Your Holiness as a newly born. My first words are: forgive me. I tried to teach you, to show you, that you were following the wrong path. But you are following the very path taken by your predecessors. Upon this path the Church is standing and doing her work; the other way is mere bustle and politics into which I was enticed and of which I am now sincerely repentant.

God's work is accomplished meekly and quiet-



ly, patiently and humbly, and not as I fancied.

I dare not beg of you to make me one of your servers, it will be enough to be, as it says in the Gospel, a hireling at the eleventh hour; to be near my Russian Orthodox Church which is doing the work ordained her by God. Forgive me my stupidity, all the offences and trouble I caused you, my spiritual children, and all the faithful, not to mention the shame I brought upon my Motherland through my ambition and because of which I am now disgraced.

I would also like to stress that I did not heed

the Gospel behest: *there is no power but of God*. Now I have fully realized this. Indeed, I am guilty before the Soviet power, not just a power but the power under which the Patriarchate has been reestablished, which was abolished under Peter I who considered himself a defender of Orthodoxy.

Your Holiness's humble obedientiary, unworthy to be called a priest, but if you will allow, I shall dare sign myself

*Unworthy Priest D. Dudko*

June 5, 1980

### **Chernovtsy Diocese**

On December 14, 1979, the Feast of St. Philaretus the Merciful, the name-day of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, the thanksgiving moleben was held and "Many Years" sung in the Cathedral Church of St. Nicholas in Chernovtsy with the blessing of Bishop Varlaam of Chernovtsy and Bukovina.

On December 16, the 27th Sunday after Pentecost, on December 17, the Feast of St. Barbara the Great Martyr, and on December 19, the Feast of St. Nicholas, the patronal feast of the cathedral church, divine services in the cathedral were

conducted by Bishop Varlaam and Bishop Nikanor of Podolsk. In the cathedral porch, the archbishops and pastors were met by the members of the cathedral church council and greeted by Archpriest Adrian Akostakioi.

On December 30, the 29th Sunday after Pentecost, of the Holy Forefathers, with the blessing of Bishop Varlaam, Vladyka Nikanor ordained Vasily Mironyuk, a 3rd year student at the Moscow Theological Academy, deacon during the Divine Liturgy in the cathedral church.

On January 1, 1980, Vladyka Varlaam celebrated Divine Liturgy in the cathedral church. He ordained Deacon Vasily Mironyuk presbyter.



**Bishop Varlaam of Chernovtsy and Bukovina and Bishop Nikanor of Podolsk concelebrating Divine Liturgy in the Cathedral Church of St. Nicholas in Chernovtsy on December 19, 1979**

## PATH TO SPIRITUAL PERFECTION

**I**n the Name of the Father, and of the Son, and of the Holy Spirit! We have gathered today, dear brothers and sisters, to pray by the shrine of St. Aleksey the Miracle Worker of Christ. "The precious treasure, hidden under the earth for many years," it says in the Akathistos to this saint. But now his holy remains, our most precious treasure are no longer hidden, and more than that, they repose here, within this church. We can pray and bow, expressing our love for St. Aleksey the Miracle Worker.

Over his remains a baldachin has been built and under it are many lampadas, the gifts of numerous dioceses of the Russian Orthodox Church. They signify the prayerful ties of the dioceses, their clergies and flocks with St. Aleksey. It is a pleasure to know that we, too, gathered here before the shrine of St. Aleksey at this hour of evening prayer, bear in our hearts the lampadas of our reverence, our deep faith and our veneration for St. Aleksey the Miracle Worker of Christ.

The life of St. Aleksey is very instructive for all of us. This is noted in the akathistos and hymns. First of all, he was a man who prayed fervently for and was a great patriot of the Land of Russia. When the country was under the Tatar yoke, he did much to help the people live in prosperity and peace. He began every deed with prayer. Before setting out for the Golden Horde, he prayed long and ardently; he prayed that the khan's wife would be cured, for the welfare of our country, our land. And these prayers, undoubtedly, softened the cruel heart of the khan so that the Moscow Principality, and with it the Church, received some privileges. I believe that the life of this saint is a good example for all of us. We must

all be patriots, uphold our state everywhere and in everything, not by prayer alone but by deeds—our labour and our successes.

It is said of St. Aleksey that he perfected himself all the days of the week throughout his life. These are not just words, but a plan and way of life marked out for all of us. Our calendar is divided into weeks, and every week has seven days, each of which is dedicated to one or another sacred event or saint.

The week begins with Monday—the day dedicated to the Archangels and Angels and the Heavenly Hosts. You all know that from the very moment of His Birth and to His Crucifixion the life of our Lord Jesus Christ was under the protection of the Angels who were always present.

Archangel Gabriel announced the news to the Blessed Virgin that She was chosen to be the Mother of God. At His Birth the Angels told the shepherds that the Lord was born; the Angels appeared in the heavens and glorified Him singing: *Glory to God in the highest* rejoicing that peace had come to the earth with the Nativity of the Saviour and that good will reigned among men. The Angels warned Joseph of the evil intentions of Herod, and they accompanied the Divine Infant on His journey to Egypt and back. The Angels ministered to Him after His forty days' fast in the desert and being tempted by the Devil. When He prayed in the Garden of Gethsemane before His Crucifixion, He was again ministered by the Angels. The Angels at the Sepulchre told the women that the time of rejoicing had come, for the Lord had Risen and that it was necessary to carry the news to the Apostles.

The Church of Christ bears witness that every man receives his own Guardian Angel who, throughout the man's life, protects him against misfortune and disaster. This is the meaning of the glorification of the Heavenly Hosts on Monday. We must begin our spiri-



tual perfection by remembering the Holy Angels and pray to them together with the Holy Church:

"We pray to you to guard us, unworthy that we are, and with your prayers protect us with the wings of your incorporeal glory."

Tuesday. This day is dedicated to St. John the Forerunner and Baptist of Our Lord. Our reminiscences carry us back to the River Jordan, where the Forerunner of the Lord, baptized all who repented, and where he baptized our Lord and Saviour. The baptist of our Lord was a great faster, ascetic and the first martyr. This should be remembered every Tuesday and prayers said to him so that he might teach us to fast, to follow the path along which he himself walked, that he grant us wisdom and patience, and teach us to be faithful to our Lord, Christ the Saviour.

Wednesday is dedicated to the Life-Giving Cross of our Lord. This is a day of special veneration of the Cross and prostration before it. This should be ever remembered and not forgotten. The image of the Tree is given to each at Baptism. Shame to the Christian who does not wear his cross. It should always be worn and never taken off until death. It is a great spiritual power.

Thursday. The commemoration of the Holy Apostles and St. Nicholas the Miracle Worker. The Holy Apostles are those to whom the Saviour said: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world* (Mt. 28. 19-20), and they preached Christ's teaching to the whole world. St. Nicholas is a great intercessor and dear to all of us, to all Orthodox Christians, for his prayers and his speedy heeding of us.

Friday. This is the day we recall our Lord and Saviour's Passion. Much

may be gained for our spiritual perfection from the remembrance of the events of this day. Today, I only want to remind you that on the Cross our Lord gave mankind to the protection of His Most Pure Mother: *When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son* (Jn. 19. 26). With these words He handed all of us to the maternal embrace of the Blessed Virgin Mary.

Saturday is dedicated to the Mother of God, our ardent and dearest Intercessor, the One Who prays most fervently for us. On this day we offer our prayers with special fervour to the Assuager of all Sorrows, our Intercessor and Mediatrix.

And, finally, Sunday, the last day of the week. It is hard to grasp with the human mind all that is to be remembered of this day: the Mother of God at the Sepulchre of Her Divine Son, according to the belief of the Holy Church; the Myrrhophores who told the Apostles of the Resurrection of Christ; John and Peter hurrying to verify the glad tidings; Mary Magdalene who twice visited the Sepulchre of her Teacher and Lord. All these memories will undoubtedly lead us to spiritual perfection.

Let us make it a rule that every week we devote at least a moment to the thought of the event or saint to which the Holy Church has dedicated the day. And so continue throughout life, and then we shall be able, like St. Aleksey, to attain spiritual perfection. And St. Aleksey will help us in this with his prayers and intercession.

Much more could be said of this, but I dare not hold your attention further. I only want to add: love this shrine with the relics of St. Aleksey. Come here often, in sorrow and joy, and pray at all moments in your life. Come here with your hearts burning like the lamps lit at the shrine of St. Aleksey, then you will receive joy and consolation, all that you have wished and asked for in your prayer. Amen.

# For the Feast of All the Saints Who Shone Forth in the Land of Russia

In the Name of the Father, and of the Son, and of the Holy Spirit!

*"But the righteous live for evermore; their reward also is with the Lord"*  
(Wisd. Sol. 5. 15).

**T**he Russian Orthodox Church, brothers and sisters, has set aside the second Sunday after Pentecost for the solemn celebration of the Feast of All the Saints Who Shone Forth in the Land of Russia.

Approximately a thousand years ago, in the reign of Prince St. Vladimir, Equal to the Apostles, our forefathers were baptized in Kiev. And along the centuries, the Christian Faith not only became rooted in the hearts of our people, but brought forth abundant fruit—a host of Russian saints.

According to Tradition, it was St. Andrew the First-Called who brought the Christian Faith to the Slavonic-Russian lands. With his disciples he reached the hills of Kiev upon which he set up the Cross, and prophetically foretold that in this land the Christian Faith would shine forth.

And the time arrived!

The Grand Duchess of Russia St. Olga, Equal to the Apostles, in 954, received Holy Baptism and became a zealous preacher of the Faith among the Russian people. Her example was followed by her grandson, Prince St. Vladimir, Equal to the Apostles, with whom all the Russian Kievans were baptized in the Dnieper River. The Russian people were baptized by Greek Orthodox bishops and priests.

The inhabitants of other cities and towns followed Kiev's example and accepted Christianity. Soon all Russ became Orthodox, but persistent struggle against pagan superstitions lasted for a long time yet. Many Russians continued to worship the pagan gods of ancient Slavs; secretly consorted with witches, sorcerers and magicians—the servants of idols. For a long time pagan rites were held in forests and houses at dead of night honouring elves, goblins and nymphs.

The double worship of these people greatly troubled many true Christians, archpastors and pastors of the Russian Church, who gave their lives for the salvation of their fellowmen.

Zealous pastors of the Church of Christ knew well what the Christian Faith was giving the Russian people: together with spiritual enlightenment—the light of the true Faith—they were learning to read and write, getting educated, and imbibing the centuries-old Christian culture. Christianity brought with it a rich spiritual heritage—the Holy Scriptures, divine services, and the works and *Lives* of the Holy Fathers of the Universal Church.

Century after century, Divine Providence sent Holy Russ great and glorious ascetics. By their steadfast and deep faith, holy lives, the miracles they wrought, and their love of God and neighbour, they helped to sow the grace-endowing and salvific seeds of the Christian Faith among the people.

These holy ascetics of faith and piety, usually settled in the outskirts of cities, or in distant towns, in the frontier settlements and deep forests, among people who had not been enlightened with the light of the Gospel. Those who sought God-pleasing and righteous lives settled around the cells of the holy ascetics. Thus monasteries grew which became centres of culture and spiritual nurseries of public enlightenment; they also helped to spread literacy. And the great saints, whom the Russian people venerate, became their spiritual guides. The history of the Russian Orthodox Church, brothers and sisters, has preserved for future generations of Christians many names of holy ascetics, whose memory is dear to us.

The first founders of organized monasticism in Russ were Sts. Antony and Feodosiy the Miracle Workers of Kiev-Pechery. They had a great many holy



associates and disciples who left a rich spiritual and cultural heritage. These were the famous preacher St. Ilarion the Metropolitan of Kiev, the first Russian icon-painter St. Alipiy, and St. Nestor the Chronicler who wrote the history of the Russian people and the *Lives* of the first Russian saints.

In the difficult times of the Mongol domination, a great saint appeared in Russ, Sergiy of Radonezh, the Miracle Worker, who founded the Monastery of the Life-Giving Trinity near Moscow. He was not only a great ascetic and spiritual enlightener, but a wise leader of the people in the cause of uniting all the Russian lands with Moscow. At the crucial moment in the struggle against the Mongol-Tatars, the saint inspired and blessed the Grand Duke Dimitriy Donskoi and his troops on their patriotic feat. The victory at Kulikovo was the beginning of the liberation of the Russian people from enslavement.

In other parts of extensive Russia, other followers of Christ laboured diligently through the centuries, bringing to the new generations and other nations the salvific Christian Faith, spiritual culture and enlightenment.

In the western regions of Russ, the martyrs St. Korniliy of Pskov-Pechery and St. Afanasiy of Brest, as well as St. Iov of Pochaev became famous; in the north—Sts. Zosima and Savvatiy of Solovetsk Island; in the east—Sts. Stefan of Perm, Innokentiy and Sofroniy the bishops of Irkutsk, Ioann the Metropolitan of Tobolsk and All Siberia, and many others.

It is impossible, dear brothers and sisters, to name all the saints who have illumined our land with their holy lives. Among them were bishops and plain monks, men and women, old and young, even children. They were all pleasing unto God with their pious and ascetic lives and received great heavenly awards and won eternal memory among Orthodox Christians. Of them may be said, in the words of Solomon: *But the righteous live for evermore; their reward also is with the Lord* (Wisd. Sol. 5. 15).

God glorifies the holy ascetics both in their earthly lives and after death. To them came people for advice, spiritual consolation, and for the cure of spiritu-

al and physical ailments. And today too, people come to their shrines, a source of great miraculous power for those who approach with faith.

The nearest to our times is St. Serafim of Sarov, the miracle worker of the last century. This saint revealed in his life the most characteristic features of the Russian ascetics. St. Serafim loved his country and people with all his heart. The rich and poor, famous and common people, all came to see him.

This wise starets, a teacher full of grace and perception, a wonderful miracle worker, a healer of various ailments, received everyone with a cordial salutation: "My joy, Christ is risen!"

Departing for Eternal Life, he behested his followers that after his death they should come to him and tell him as though he was alive, all about themselves. "And I, wretched Serafim," as he called himself, "shall hear you, and intercede for you with God."

These words of St. Serafim, brothers and sisters, contain the meaning of the veneration by Orthodox Christians of all the saints, both the early and our Russian saints. The saints received from God not only heavenly bliss but the power of grace to be our conscientious intercessors with God for our benefit and salvation.

Let us too, dear brothers and sisters, try to imitate the holy lives of the glorious saints. And let us pray sincerely to the saints to help us in our desire to lead pious Christian lives.

Glorifying today all the saints who shone forth in the Land of Russia, let us fervently pray to them to intercede for us before the Throne of God; ask them to help us stabilize ourselves in a virtuous and God-pleasing life so that at death we, too, may receive the Kingdom of Heaven from the Merciful Lord.

"As the beautiful fruit of Thy salvific sowing, the Russian land offers Thee, O Lord, all the saints who have shone forth in it. Through their prayers, O Merciful Lord, and through the prayers of the Theotokos, preserve the Church and our country in deep peace" (Troparion to All Russian Saints). Amen.

Archpriest IOANN SOROKIN  
Instructor at the Odessa Theological Seminary

# The Radiant Luminary of the Russian Land

*I have exalted one chosen out of the people... mine arm also shall strengthen him (Ps. 89. 19, 21).*

**I**n times when God's help was especially needed to strengthen the faith and piety of the people, the Lord sent prophets who awakened the consciences of the people, exposed their moral faults, called them to repentance and to spiritual renewal. One such chosen one of God among our people was St. Sergiy of Radonezh, who is commemorated especially solemnly in the cloister which he founded and dedicated to the Holy Trinity. In difficult times, God gave Orthodox Russ this wonderful miracle worker, this man of fervent prayer and holy hegumen of Russian monasticism.

By the example of his holy life, St. Sergiy showed us that only one who loves his earthly homeland, his country, and multiplies the talent given to him by God for the sake of its prosperity, can really learn to love the heavenly home.

The path chosen by St. Sergiy was the way of the monk-ascetic. He realized in his life the basic commandment of the Gospel: *Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength* (Mk. 12. 30). The Lord awaits from each one of us such selfless and unlimited love, for only in this love are our true calling, the fullness of life and eternal salvation revealed. Nothing in the world can take the place of this beneficence—communion with God in love.

Love for God, says St. Isaac Syrus, is Paradise, the Tree of Life, the Kingdom of God, the wine that makes the heart merry. Blessed is he who drinks of this wine (Homily 83). The soul of young Varfolomei had tasted of this heavenly and holy love for God, and having drunk of the sweet it did not wish to return to the bitter—desiring to work and please only the One God always. Like the merchant who sought the *pearl of great price* (Mt. 13. 45-46), St. Sergiy sought the incorruptible pearl—Christ his Lord, and gave away all his

worldly treasures to acquire Him for ever.

Love for God is the act of fulfilling His commandment. The soul grows in love for God, when it strives with all its might towards Him, when the man works selflessly to cleanse his heart, to make it worthy of communing with God. As he stabilizes in this act, in the Name of the Lord, a spiritual treasure grows in the man's soul—love of God; this paradise of sweetness is suppressed in one who is unconcerned about his salvation, it is smothered by the prevalence of sinful passions and worldly attachments.

The Christian act of St. Sergiy consisted in preparing the soul to attain a stable inner peace of moral purity—Christian love, through prayer, fasting, abstinence and much labour. The Church sings of this in her hymn: "Imbued with love for Christ, O saint, thou didst follow Him steadily, hating all pleasures of the flesh" (Kontakion to St. Sergiy).

With firm faith in the words of the Gospel: *And ye shall know the truth, and truth shall make you free* (Jn. 8. 32), St. Sergiy settled in the forest wilderness so that alone with God and His creation he might apprehend the Higher Truth—Christ—and attain freedom in Him.

St. Sergiy's whole life was one of deep repentance before God, treading the thorny path towards the inheritance of Eternal Life. This path requires the spiritual act of a lifetime, a constant struggle with sin to achieve inner perfection. Many saints have walked this path behested to us by the Lord Himself.

The monastic way to salvation chosen by St. Sergiy is the most suitable and especially praiseworthy in the eyes of God, but it is also the most responsible, *for unto whomsoever much is given, of him shall be much required*. It was precisely on this path that St. Sergiy attained lofty spiritual perfection. His soul even while on earth became the temple of the Holy Spirit, the abode and



praise of the Holy Trinity, the bright luminary of the Light of Grace. This light not only illuminated the wilderness, but shone from there throughout our country and the whole world. With his fervent and confident prayers and selfless love, St. Sergiy even now consoles the heart of the believer.

For his purity of heart, humility of soul and love of God, which he acquired through selfless acts, the Lord glorified him before men, bestowing upon him great spiritual gifts: sagaciousness, knowledge of God's mysteries and power to heal.

We cannot understand the destinies ordained by God whereby He sends some of His chosen ones to Heaven without having tasted death, like Enoch and Elijah, and others He glorifies with incorruption of their holy remains.

The Lord glorified the belaboured body of St. Sergiy, which had communed with Eternal Life even here on earth, as a chosen vessel of His grace, to bear witness to his sanctity and for our enlightenment.

Standing by the incorruptible remains of the saint, the Hegumen of Radonezh, we realize how great was this righteous man in God's eyes, what spiritual treasure he had acquired for the Orthodox Church. We see in full measure here the victory of faith and love over sin and division, here we come to understand what it means to take upon oneself the blessed yoke of Christ's commandments and learn from Him meekness, humility and love (Mt. 11. 29).

And now that we bear our Christian cross, we can and we must imitate the

acts of St. Sergiy if we are seeking eternal salvation. Salvation consists in freeing ourselves from slavish dependence on passions, in attaining the life-giving grace of the Holy Spirit, and instead of being outcasts, in becoming the children of God. For only God's children are heirs in the House of our Heavenly Father—*joint-heirs with Christ* (Rom. 8. 17).

In commemorating St. Sergiy, our father, today, we are filled with spiritual joy, for we have in the Church Triumphant a great intercessor for us with God. He abides in eternal glory and bliss as our Lord promised His true servants: *If any man serve me, let him follow me, and where I am, there shall also my servant be* (Jn. 12. 26). *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him* (1 Cor. 2. 9), it says in the Word of God. And not only in the spiritual world, but on earth as well, the Lord has rewarded him a hundredfold for his selflessness: all Orthodox Russ has become his native home and a numberless multitude of believers venerate him as their father.

Let us turn, brothers and sisters, to St. Sergiy and ask him that in praying ardently to God he would teach us to love, sincerely and unhypocritically, our Lord and our neighbour as he loved; to enrich ourselves with Christian virtues as he enriched himself, so that we, too, may become heirs to that Kingdom of Eternal Glory where he abides with the Angels and all the saints. Amen.

Archpriest STEFAN ZHIL



### CPC International Seminar “Detente and Confidence Building”

Budapest, May 12-14, 1980

#### COMMUNIQUE

At the invitation of the Ecumenical Council of Churches in Hungary a seminar was held in Budapest on May 12-14, 1980, devoted to the subject: “Detente and Confidence Building 1980—Necessity, Chances and Perspectives—Tasks of Churches and Christians in Preparations for the 2nd Helsinki Follow-Up Conference in Madrid”.

On May 12, 1980, the First Secretary of the Central Committee of the Hungarian Socialist Workers' Party, Janos Nadar, received in the presence of the Chairman of the State Office for Church Affairs, State Secretary Imre Miklos, a delegation of the Christian Peace Conference consisting of the following members: Bishop Dr. Karoly Toth, President of the CPC; Metropolitan Dr. Fiolet of Kiev and Galich, Chairman of the CPC Continuation Committee; Fr. Lubomir Mířejovský, General Secretary of the CPC, Metropolitan Paulos Kar Gregorios of the Syrian Orthodox Church in India, Vice-President of the CPC; Bishop Dr. Tibor Barthá, honorary member of the CPC Presiding Board; and Dr. Karl Immer, Praeses of the Evangelical Church in Rhineland, FRG.

The seminar was attended by 65 participants from 17 European countries, from the USA, Latin America, Africa and Asia.

Present were also observers from different ecumenical organizations, among them Dr. Leopoldo Niilus, Director of CCIA of the World Council of Churches, and representatives of the Conference of European Churches and the Berlin Conference of European Catholics.

The President of the Ecumenical

Council of Churches in Hungary, Bishop Dr. Tibor Barthá, welcomed the participants on behalf of the hosting Churches and led them in the opening prayer.

Following the opening of the first working session by the President of the CPC, Bishop Dr. Karoly Toth, reports were read by Assistant Professor Dr. Bredendiek (GDR) on “Contributions of Churches and Christians towards detente and confidence building in the seventies”, Professor Dr. V. E. Verdonk (Netherlands) on “Actions of Christians in Western Europe for detente and disarmament”, and Ambassador Dr. Janos Petran (Hungary) on “The international situation before Madrid”. An open and stimulating discussion of the plenum followed.

The participants arrived at a consensus on the following issues:

— In view of the existing threat to peace it is more urgent than ever to take concrete steps towards the continuation of international detente and towards disarmament.

— The accomplishment of this task should be supported by Churches and Christians through increased sense of responsibility for, and commitment, to peace.

— It is one of the topical objectives of Christians and Churches to contribute to the preparation and constructive implementation of the CSCE Follow-up Conference in Madrid. It is also necessary to encourage the ratification of the SALT-2 and to promote other activities leading to detente and confidence building.

This is considered by us a common and binding task of all people, regardless of differences in political views and



world outlook, as was also expressed in the Appeal of the World Peace Council of May 10, 1980, issued in Budapest.

The results of the broad discussion of the international seminar of the CPC are included in a declaration.

At the end of the seminar a reception was given by representatives of the Ecumenical Council of Churches in Hungary. The participants in the seminar expressed their wholehearted thanks

to their hosts, the Ecumenical Council of Churches in Hungary.

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Archbishop Vladimir of Krasnodar and the Kuban; Hegumen Sergiy Fomich, representative of the Russian Orthodox Church at the CPC in Prague; and Archpriest Georgiy Goncharov, staff member of the Department of External Church Relations, participated in the seminar on behalf of the Russian Orthodox Church.

## DECLARATION

I. For years world peace has not been so seriously threatened as it is in the present situation. This fills us with deep concern. At the same time we observe that an ever increasing number of Christians, particularly in Europe, are prepared not to forfeit the results of the process of detente achieved so far. This is a sign of hope.

We have to confess that it also has been our own failure that peace in Europe and in the world has not become more stable. It has been pointed out in Helsinki that political detente can be durable provided it is followed by a military detente. Evidently, we have done too little so that this could become a reality.

Immediately after the signing of the Helsinki Final Act, forces hostile to detente formed themselves, especially in the USA and Western Europe. Their activities have contributed to a renewed escalation of armaments as reflected in its most alarming form in the Brussels decision of the NATO on December 12, 1979. We regard their activities as a contributory reason for the deterioration of the international situation. Since in the atmosphere of detente the influence of these forces suffered a setback in Asia, Africa, Latin America, they began playing the card of a policy of confrontation.

II. In 1975 the CSCE signatory states expressed their common conviction that it was urgently necessary "to undertake efforts towards making detente, universally, a permanent, viable and com-

prehensive process...". This reflects conviction that antagonistic social and state systems cannot coexist forever under a policy of mutual deterrence, but should rather establish contacts. Since peace can only be understood as peace with the opponent, and understanding as understanding with the other side, detente makes us free to cooperate with the aim of overcoming hunger, poverty, colonialism, apartheid, unjust economic dependence, and the indiscriminate exploitation of natural resources. The situation prevailing in many parts of the world—underdevelopment, poverty and inequality—is a constant cause of potentially grave conflicts that would also eventually endanger European security.

A perpetuation or even a proliferation of the existing weaponry would, on the other hand, mean a risk in terms of slowing down, stopping, or even reversing the process of detente into cold war including the danger of a nuclear war. The process of detente could bring about general and total disarmament under "effective international control" (CSCE Final Act). In spite of recent symptoms and signs of renewed confrontation, there still exists a broad consensus on "the non-existence of a justifiable alternative to detente". The only alternative would be the nuclear destruction of humankind.

The first fruit of detente was a multitude of bi- and multi-lateral agreements to promote economic, scientific, cultural and sports relationships. T

ill to make such agreements a permanent fact, to respect agreed principles of mutual relations for the benefit of all, and to cooperate towards the solution of difficult issues through international division of labour is capable of reducing the existing lack of trust and promoting a climate of confidence. In this context it should be pointed out that the Helsinki Final Act must be respected and implemented in their totality, including especially the chapters insufficiently considered so far, as are the statements on "Confidence-building measures and particular aspects of security and disarmaments" as well as questions of security and cooperation in the Mediterranean".

III. This situation means a challenge especially to us as Christians. We must witness with our faith the Good News of hope, trust, and peace full of joy. *For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind* (2 Tim. 1. 7). The Churches, ecumenical bodies, and leading ecclesiastical dignitaries contributed to the implementation of the process of detente. At the same time the process of detente has made it easier for the Churches to bring their contribution. Through increased ecumenical context the life of Churches has been enriched. The relations between countries of Europe and North America have been positively changed. We have exchanged information, and have received and made visits. We met people of different opinions and attitudes and found ways towards insight and better understanding. Our countries have drawn mutual benefit from cooperation in economy and science, in sports and culture. None of us wants to give up these achievements. Therefore we feel challenged to do all we can in order to secure detente. We know that this is possible only in a joint effort of all people concerned for peace, in cooperation with the UN system, with the international peace movement, and with organizations sharing these goals. We all urgently need close cooperation with believers of other religions and with all men of good will.

The responsibility of Christians and Churches in this situation has become deeper than ever. Differences in points of view and different approaches to

topical political issues, such as the events in Afghanistan, will not prevent us from further joint efforts in favour of the policy of detente. At this particular moment we have to unmask and oppose vigorously psychological attempts to destroy detente including e. g. attempts to misuse the human-rights-debate with its various perspectives as a means of slowing and distorting the process of relaxation of tension.

Invariably, the Churches have regarded as their task to act in favour of understanding and confidence building. In this way our Churches should and must remove the burden of hatred and biased images of the enemy. Thus, they will be able to provide prerequisites for understanding between peoples from various countries and different social orders.

National Churches and Church Councils as well as ecumenical organizations and international Christian movements should consider as their noble assignment to support in their respective countries all measures and efforts which can safeguard and cement detente. All meetings of Churches and ecumenical bodies should be concerned with activities in support of the policy of detente. In this respect it is the highest priority for us to stand for the implementation of the 2nd Helsinki Follow-up Conference at the agreed date.

IV. Christians and Churches constitute an important part of the general public. As a part of the general public we can efficiently help people to understand the urgent need to continue the policy of detente and to make it the starting point of their political action. By disseminating this conviction East and West will become the voice of all people demanding security and peace. We are convinced that security cannot be achieved by weapons, but only through immediate, effective disarmament measures.

Therefore, Christians and Churches in the 35 Helsinki signatory states should pay particular attention to all measures leading to disarmament. This includes especially the important issue of the SALT-2 ratification, and the constructive continuation of the Vienna MBFR Talks. Christians and Churches should encourage the politicians to study im-



mediately and without prejudice the numerous proposals concerning an all-European disarmament conference at a high political level.

It is the task of Christian Churches to disseminate information on the key significance of the policy of detente for the survival of humankind. We also consider it necessary to support direct-

ly the statespersons prior to, and in course of, the Madrid Follow-up Conference. This could be done, among other things, through holy services of intercession in Churches of the CSCE countries for peace, detente and cooperation to be held on November 9, 1980, Sunday immediately preceding the Madrid conference.

## Bishop Agafangel Awarded the Peace Fund Certificate

On April 14, 1980, in the Vinnitsa Diocesan Administration, N. I. Samodurov, Executive Secretary of the Vinnitsa Regional Commission of Assistance to the Soviet Peace Fund, awarded Bishop Agafangel of Vinnitsa and Bratslav a certificate of merit of the Soviet Peace Fund.

Present at the ceremony was V. I. Konversky, the representative of the Council for Religious Affairs of the USSR Council of Ministers for the Vinnitsa Region, and L. N. Burko, Secretary of the Vinnitsa Executive Committee, as well as members of the clergy of Vinnitsa Diocese.

In presenting the award, the secretary of the regional commission said in part: "The clergy in our country not only demonstrates political loyalty to the socialist system, but through its efforts actively supports our government's struggle for peace, disarmament and just relations among nations. Patriarch Aleksiy's work for peace has received wide recognition. Patriarch Pimen and his closest associates, the hierarchy and the clergy carry out great patriotic work in the defence of peace.

"In our region Bishop Agafangel, Administrator of the Vinnitsa Diocese, personally carries out major work in this noble task of defending peace, by financially supporting the Soviet Peace Fund.

"The peacemaking of the Russian Orthodox Church has received the highest praise from the Soviet Government, the Soviet public, and especially from the Soviet Peace Committee and the Board of the Soviet Peace Fund.

"The joint efforts and cooperation of all public forces, including the Church in the struggle for peace have acquired today a special significance, especially as the international situation has become so noticeably more complex, at the turn of the eighties."

V. I. Konversky addressed Bishop Agafangel with greetings. In response Bishop Agafangel, expressing his heartfelt gratitude to the Board of the Soviet Peace Fund and the Vinnitsa Regional Peace Committee for their high appraisal of the peacemaking of the Vinnitsa Diocese and his personal efforts, said in part:

"What I have done was only my duty because I love peace, love my people and love my socialist homeland. Guided by her conscience and duty, the Russian Orthodox Church, headed by the indefatigable champion of peace, the Holiness Patriarch Pimen, together with all Soviet people, strives for stable and lasting peace, upon which the prosperity and happiness of people depend."

"The peacemaking of our diocese is found and finds expression in our daily prayers, in archpastoral messages and appeals, in our sermons, in our participation in the very humane work of the Soviet Peace Fund, and in increasing this fund with our voluntary contributions.

The clergy and the faithful of the ancient Podolia are filled with profound love and patriotic feelings for our socialist homeland, and consider it a sacred duty to labour for the good of our Motherland and for the cause of peace on Earth."

Deacon STEFAN YURCO

## Archbishop Khrizostom Awarded

The Soviet Peace Fund has awarded Archbishop Khrizostom of Kursk and Belgorod with its highest decoration, the Honorary Medal of the Soviet Peace Fund, for his work representing the Kursk Regional Peace Committee and the Regional Commission of Assistance to the Soviet Peace Fund.

The ceremony took place at the hierarchical chambers on May 16, 1980. I. A. Sechkov, executive secretary of the regional peace committee, presented the medal. In his address, he noted the significant contribution of the Kursk diocese to the Peace Fund, expressed his sincere gratitude to the archbishop and congratulated him warmly on his award. I. A. Sechkov presented Vladyka Khrizostom with the medal and a certificate, signed by B. Polevoi, Chairman of the Soviet Peace Fund.

In response, Archbishop Khrizostom expressed his heartfelt thanks for this high award and emphasized that he viewed it as a recognition not only of his contribution to the cause of peace but of all the believers of the diocese, mem-

bers of the church councils and of the clergy. He said that the believers, many of whom had experienced the horrors of the last war, considered it their duty to help strengthen universal peace among nations, and that peacemaking was a basic principle of the Orthodox Faith. The Vladyka assured those present that the diocese he was administering would continue to contribute to the noble cause of defending peace throughout the world and the prosperity of our Motherland.

After the presentation of the medal a reception was held which was attended by I. A. Sechkov, Executive Secretary of the Kursk Regional Peace Committee, V. P. Zhidkikh, representative of the Council for Religious Affairs of the USSR Council of Ministers for the Kursk Region, Archpriest Nikodim Ermolatiy, Secretary of the Diocesan Administration, and Archpriest Lev Lebedev of the cathedral church.

Archpriest NIKODIM ERMOLATIY

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### CHRONICLE

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The second plenary session of the Committee of the Warsaw Forum of European Christians was held on May 10-11, 1980. The participants discussed urgent international problems. They noted with deep concern a halt in the process of political and military detente and called upon governments of all countries to undertake active measures to curb the arms race.

The committee appealed to the governments of the West European countries and to all Christians in the region to prevent the deployment of new American nuclear weapons on the territory of some countries in Western Europe. The committee called upon all European Christians to safeguard the positive achievements in the process of international detente on the continent, and to resist the deployment of the policies of militarization, mistrust and confrontation in Europe.

Archpriest Gennadiy Yablonsky, editor of the magazine of the Central European Exarchate *Stimme der Orthodoxie*, participated in the plenary session of the committee as a guest.

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A solemn meeting of the representatives of religious and public circles of the Polish People's Republic dedicated to the 35th anniversary of the victory over Nazi Germany was held in Wroclaw on May 18, 1980. The meeting, sponsored by the Christian Social Association of Poland was also attended by foreign guests.

Archimandrite Nikita Yakerovich, Rector of the St. Nicholas Church of the Russian Orthodox Church Podvorye in Sofia, attended the meeting on behalf of the Russian Orthodox Church and delivered a speech dedicated to the occasion.





## The Orthodox Church of Finland

### Episcopal Consecration

On Sunday, January 27, in Kuopio the Local Council of the Orthodox Church of Finland was held in the St. Nicholas Cathedral Church under the chairmanship of His Eminence Archbishop Paul of Karelia and All Finland. The council elected Pertti Rantala Vicar-Bishop of the Orthodox Church of Finland.

Pertti Rantala was born in 1941. In 1966, he finished the Kuopio Theological Seminary. He is finishing his studies at the university in Joensuu. In February 1980, Pertti Rantala was professed with the name Alexi and was ordained hierodeacon; on February 17 hieromonk, and on February 24 was raised to the rank of archimandrite.

Archpriest Pavel Krasnotsvetov, perintendent Dean of the Patriarchal Parishes in Finland, took part in divine service on the day of the episcopal consecration upon the invitation of His Eminence Archbishop Paul.

On Saturday, March 1, after Night Vigil, Archimandrite Alexi was nominated Bishop of Joensuu.

On Sunday, March 2, the consecration was solemnized during Divine Liturgy in the St. Nicholas Cathedral Church. The bishops of the Orthodox Church of Finland: Archbishop Paul of Karelia and All Finland, Metropolitan John of Helsinki, and Metropolitan Leo of Oulu.

At the solemn meeting on the occasion of the episcopal consecration,



At the consecration of Bishop Alexi



**Bishop Alexi blessing the worshippers during divine service**

ean of the cathedral church, Father Matti Sidoroff, emphasized that the consecration had been solemnized by their own local episcopate. He also thanked the guests who had arrived from the neighbouring Russian Orthodox Church.

The General Secretary of Syndesmos, Alexi Härkönen, made a speech describing the activities and problems of this youth organization.

Archimandrite Avgustin Nikitin congratulated Bishop Alexi on behalf of the theological schools of the Russian Orthodox Church; Archpriest Georgiy Ilgast on behalf of the Protecting Veil and of St. Nicholas communities, and hegumen Panteleimon on behalf of the brethren of the New Valaam Monastery. Then Archbishop Paul gave the floor to Archpriest Pavel Krasnotsvetov, who read the congratulatory letters addressed to His Eminence Archbishop Paul from His Eminence Metropolitan Antony of Leningrad and Novgorod, and Archbishop Kirill of Vyborg on the elec-

tion and consecration of the new bishop of the Finnish Orthodox Church.

In his final address His Eminence Archbishop Paul noted that the Orthodox Church of Finland had independently consecrated her fourth bishop.

There was a reception that evening in Archbishop Paul's residence, during which Archpriest Pavel Krasnotsvetov presented Bishop Alexi with a panagia from Metropolitan Antony, and an icon of the Saviour from Archbishop Kirill and conveyed their wishes for the Lord's blessed help in his ministry as bishop.

In conclusion, Bishop Alexi spoke. He thanked His Eminence Archbishop Paul for his paternal love. Addressing Archpriest Pavel Krasnotsvetov in Russian, Bishop Alexi asked him to convey his gratitude to Metropolitan Antony and Archbishop Kirill and begged them for their prayers.

**Archpriest PAVEL KRASNOTSVETOV**



## SYNDESMOS MEMBERS MEET IN FINLAND

The delegation representing the theological schools of the Russian Orthodox Church visited Finland from February 28 to March 10, 1980, on the invitation of the Primate of the Autonomous Orthodox Church of Finland, His Eminence Archbishop Paul of Karelia and All Finland, the Regional Committee of Syndesmos, and the Student Society of the Theological Faculty of Helsinki University. The delegation included Archimandrite Avgustin, Vice-President of Syndesmos (head of the delegation); Archpriest Leonid Nedaikhebov, lecturer at the Odessa Theological Seminary; Hieromonk Kliment Kapalin, lecturer at the Moscow Theological Academy; Hieromonk Pavel Ponomaryov, student at the Moscow Theological Academy; and Mikhail Kanters, student at the Leningrad Theological Academy. Father Mstislav Mogilyansky (Autonomous Orthodox Church of Finland) and E. B. Pavinskaya, of the Ministry for Foreign Affairs of Finland, accompanied the delegation during the tour.

On February 29, the delegation was received by Metropolitan John of Helsinki and on the same evening left for Kaunisniemi, a small town near Helsinki and the venue of the conference, which was attended by 23 Finnish delegates, the Russian Orthodox Church delegation, and two representatives of the Orthodox parishes in Sweden.

Before the opening of the conference, its participants attended the moleben in the Chapel of St. James, the Brother of the Lord, and St. Anna.

The participants in the Conference "Witness and Service" discussed a number of problems concerning evangelization in contemporary society [see conference communiqué in this issue].

It should be noted that Orthodox believers in Finland have great experience in evangelization, which developed actively there from the middle of the 19th century.

By the end of the 1840s there was a teacher of the Finnish language at the St. Petersburg Theological Seminary, who translated Orthodox service books into Finnish. Within thirty years the following books were published in Fin-

nish: *The Order of Confession* (1848); *The Epistles of Eastern Patriarchs* (1849); *The Liturgicon* (1862); *The Euchologion* (1865); *The Gradual Psalms* (1866); *The Liturgical Hymns* (1866); *The Service on the Feast of the Nativity of the Blessed Virgin*; *The Sunday Service, Tone 1*; and *The Order of the Eucharist* (1867); *All-Night Vigil* (1867); *Morning and Evening Prayers* (1867); *Rudiments of Christian Doctrine* (Finnish, 1879), *Rudiments of Christian Doctrine* (in Karelian and Russian, 1882).

The evangelization carried out in Finland in the previous century in Finland took account spiritual and practical needs of believers. As early as 1858, members of the Taipala Orthodox Parish, "because they knew no Russian", asked for divine services and occasional offices to be conducted in Finnish and that service books be also translated into the Finnish language. After the translation and printing of *The Euchologion* in 1865, the 1865 Synod ordered that divine services in all the rural parishes of Finland be conducted in Finnish. The Ecclesiastical Orthodox Committee for Finland was established in May 1866. One of its tasks was to open Sunday schools for children in Orthodox parishes, insist on instructions to be given in Finnish. The committee drafted the regulations (adopted in 1883) for setting up Orthodox parishes in Finland. The Finnish Orthodox Brotherhood of Sts. Sergiy and German was founded in 1885 and exists to this day. Its aim was to provide ethical and religious instruction for the Orthodox living in Finland, to disseminate religious literature in Finnish, and to publish and translate. Members of the brotherhood continued the work started in 1840 by the St. Petersburg Theological Seminary.

The participants in the conference in Kaunisniemi shared their experience of religious life of Orthodox communities in countries where they carry out their Christian vocation.

A similar regional conference was held by the representatives of the Orthodox youth organizations—members of Syndesmos—in North America,

er one is planned by the Orthodox youth of Western Europe. The theme "Witness and Service" will be also discussed at the 10th Assembly of Synsmos which is to be held on August 10, 1980, in New Valaam Monastery, Finland.

Early in the morning of March 2, the delegation went to Kuopio, an ancient town noted for its history. In 1552, there was a settlement there called Tavimmi, the town was founded in 1776. Until 1833, there was no special place in Kuopio for conducting Orthodox services. An Orthodox priest from the War Department visited the place once a year and held services in one of the private houses and for this purpose the icons were brought by the parishioners themselves. A prayerhouse was built in Kuopio in 1833, and the permanent clerical staff was appointed in 1846, thus regular services were started. In 1868, at the request of the local parishioners, the prayerhouse was rebuilt into a church with one altar and dedicated to St. Nicholas.

At present Kuopio is the centre of Finnish Orthodoxy. The ecclesiastical administration, the theological seminary and the residence of His Eminence Archbishop Paul of Karelia and All Finland are located there. The delegates had a cordial meeting with Vladyka Paul and later they attended the Liturgy in the Church of St. Nicholas during which Archimandrite Alexi Rantal was consecrated bishop.

In the evening, the participants in the conference arrived at the New Valaam Monastery, where they participated in the reading of the Akathistos before the Ponevskaya Icon of the Mother of God, the reading was led by 88-year-old Archimandrite Simforian, the last of the monks who had arrived from the monastery in Valaam. Then the Lity for the Dead was held at the monastery cemetery for Hieromonk Sergiy Leim of the New Valaam Monastery and a member of the Synodesmos Executive Committee, who was killed in an automobile accident in November 1979.

On March 3-7, the delegation split up and went on tours following two different programmes. Archpriest Leonid Nedaikhlebov and Hieromonk Pavel Bonomaryov visited the New Valaam

and Lintula monasteries, conducted divine services there and learned about the life of the theological seminary, the ecclesiastical administration, and the Orthodox parish in Kuopio. They were received by Archbishop Paul and the Mayor of Kuopio. They also visited the Orthodox parish in Varkaus. The other members of the delegation followed the Lutheran programme arranged by the Student Society of the Theological Faculty of Helsinki University.

Each year one or two Orthodox students enrol in the Theological Faculty. The Institute of Orthodoxy, which was opened as part of the Theological Faculty in 1961, is not an educational institution, it engages in research. There, members of the delegation met Ms. Aune Jaaskinen, Doctor of Arts, who does research in ancient icon-painting.

The programme also included a visit to the Department of External Relations of the Evangelical Lutheran Church of Finland, where the guests were received by the Executive Secretary of the Department, Jaakko Launikari.

The delegates also had an opportunity to see the Evangelical Lutheran cathedral church, erected to the design of Architect Karl Engel in the central square of Helsinki in 1852.

In the morning of March 4, part of the delegation went to Tampere (formerly Tammerfors). In 1890, there were only 46 Orthodox believers in this town while at present there are approximately 200. The Orthodox church in Tampere was built and consecrated in 1903. Today, services are held there regularly.

In Tampere, the delegation visited the centre of parochial institutions and the Research Institute of the Evangelical Lutheran Church of Finland founded in 1969.

Having learned about the activities of the institute, the members of the delegation met Bishop Erkki Kansanaho of the Lutheran Church who told them about the local ecclesiastical life and the structure of the diocese.

Tampere is the second biggest city in the country after Helsinki. It is a twin-town of Kiev.

Representatives of the local newspaper, *Aamunlehti*, who attended the bishop's audience, interviewed the guests.



Next day the delegates arrived in Mikkeli and met the rector of the Orthodox parish, Father Olavi Jokio.

In the evening, the guests visited the Lutheran cathedral church in Mikkeli. Reporters of the local newspaper, *Savonsanomati*, interviewed the members of the delegation.

On March 7, the delegates went to Porvoo (Borga in Swedish), a small town in Uusimaa Province located on the Gulf of Finland.

In the mediaeval Gothic cathedral, the members of the delegation attended a short ecumenical service, and then they were invited to an audience with Bishop John Vikström of the Lutheran Church.

On March 8, the whole delegation continued on their tour visiting Orthodox parishes and proceeded to Loviisa, a small town in Uusimaa, where a small Orthodox domestic chapel dedicated to the Kazan Icon of the Mother of God was built in 1864. The Orthodox parish in Loviisa counts 150 believers at present. There the members of the delegation in Holy Orders participated in the divine service which was led by Father Filadelf Laakse, the rector of the parish in Kotka, the Loviisa parish being under his jurisdiction.

Most of the parishioners of Loviisa are Karelians, who came to live there from Serdobol (Sortavala at present). They speak a mixed Swedish-Finnish-Karelian dialect.

On the same day, the guests arrived in Kotka ("eagle" in Finnish), where there is a Church of St. Nicholas built in 1795 in the local garrison located in the settlement of Ruotsinsalmi, later renamed Kotka. At the beginning of the 19th century the monks of the Valaam Monastery had a podvorye near Kotka, where they had a fishery. They built a small wooden chapel on the bank of a rapid river, Kümme, which flows into the Gulf of Finland. Once every summer, an evening service which is attended by a great number of Orthodox parishioners is held there. There are about 900 Orthodox in the town. The Russian military commandor, A. V. Suvorov, on his visit to Kotka donated brocade vestments to the Church of St. Nicholas which are still preserved in the sacristy. In 1850, a British fleet

attacked Kotka and set fire to the wooden town; only the stone church survived. The iconostasis of this church has an icon of St. Nicholas protecting citizens from enemy attack.

In this church the members of the delegation in Holy Orders participated in the All-Night Vigil with the bearing forth of the Cross. After the service they met the parishioners in the parish house. The town of Kotka came into history of the Russo-Finnish relations when local fishermen, carried away by an icefloe into the open sea, were saved thanks to wireless communication established by the Russian scientist, A. S. Popov, in 1900 between Hogland Island and Kotka during the rescue of the battleship *General-Admiral Apraksin* which had run aground on the reef. One of the parishioners present at the meeting said that her father had taken part in the rescue operation. Citizens of the town set up a monument to A. S. Popov near the Church of St. Nicholas. Kotka maintains close and friendly relations with Tallinn.

On Sunday, March 9, the members of the delegation in Holy Orders conducted services in the churches of the Finnish Orthodox Church and in the Patriarchal Communities in Helsinki. They preached during Liturgy and participated in the meetings with the parishioners. Special mention should be made of the Dormition Cathedral in Helsinki located on Skatudden Island. It was consecrated in 1868. The cathedral was designed by a well-known architect, Academician A. M. Gornostaev. There are several of his works in the country as well. In 1851, he built on Krestovy islet. According to art critic V. V. Stasov, this is one of the most original and ingenious of church architecturally speaking, in our country. There are other works by A. M. Gornostaev on Valaam such as the Holy Gates and the Chapel (1850), the stone church (1849), a guesthouse for monks (1856), cells on Nikolsky islet (1859), all of which are imbued with majestic beauty testifying to the power of prayerful inspiration.

Next day the delegation returned home.

The present trip differed from the previous

ous ones because part of the programme of the visit was arranged by representatives of the Evangelical Lutheran Church of Finland. It presented an opportunity to get better and more effectively acquainted with the religious and social aspects of the life of Finnish

society, establish closer contacts not only with the Orthodox but also with the Lutherans, which should promote the development of inter-Church relations.

Archimandrite AVGUSTIN,  
Vice-President of Syndesmos

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## ORTHODOX CHURCH CHRONICLE

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**The Serbian Church.** On December 1, 1979, Bishop Visarion of Banat passed away. Bishop Visarion was born on July 14, 1910, in the city of Timișoara, now in Romania, into the family of Slobodan and Pavlina Kostić. Archpriest Slobodan had served all his life in Timișoara. He dedicated two sons, Svetozar and Dejan (Bishop Visarion's secular name) to the service of the Church.

In 1933, Dejan Kostić graduated from the Belgrade Theological Faculty. For one year he was a professor at the newly founded Serbian Department of the State Lycée and the Pedagogical School for Serbians in Timișoara.

He was professed in the Beočin Monastery in 1935 and given the name of Visarion. He was ordained deacon in 1936 and presbyter in 1941. In 1945, he was made a synkellos. At the beginning of 1937, he taught in the Sremski Karlovci Seminary. A year later he went to Athens where he successfully defended his doctoral theses on patrology. In 1947, upon the recommendation of Patriarch Gavrilo of Serbia, he was designated Vicar Bishop of Toplica. In 1951, the Congregation of Bishops appointed Bishop Visarion to the Banat See. Thus his native Timișoara Diocese came under his jurisdiction.

He proved to be a magnificent organizer. Bishop Visarion was elected a member of the Holy Synod six times. As a member of Church delegations he visited the Church of Hellas (1951, 1978), the Russian Church (1956), the Romanian Church (1962), and the Serbian dioceses in America (1963). He represented the Serbian Church in ecumenical forums and being an excellent linguist he maintained contacts with Orthodox and non-Orthodox theologians in various countries. Bishop Visarion's funeral was held on December 5. Bishop Vasilije of Zvornik-Tuzla assisted by ten priests and an archdeacon celebrated the Divine Liturgy. The funeral service was led by His Holiness Patriarch German in the presence of many archpastors, representatives of the clergy, officials, and the faithful. Archpriest Vasilij Tasić, Dean of the Russian Orthodox Church in Belgrade, represented the Russian Church. Bishop Nikanor of Bačka delivered the oration.

(Pravoslavljje, 15. 12. 79)

Archimandrite Dr. Justin Popović († 1978) left work ready for publication **Interpretation of the Holy Gospel According to St. Matthew**. This work was published by the Čelije Monastery near Valjevo. **Interpretation** is the fruit of many years' work by Father Justin who studied the Holy Scriptures in general and interpreted the

Gospels and the Epistles of St. Paul in particular. This work began on the first days of Father Justin's teaching career and continued until his death. The book has 536 pages, and is beautifully bound. The afterword is by Hieromonks—Amfilohije Radović and Afanasije Evtić.

(Pravoslavljje, 15. 12. 79)

**The 35th Anniversary of the Martyrdom of Hieromonk Mefodije of Bradić and His Patriotic Parishioners.**

Father Mefodije was born in 1867 in the village of Gvozdanske near Virovitica. He was ordained hieromonk in the Orakovica Monastery in 1892. He served in a number of parishes, and then was assigned to the parish in Slatinski Drenovac. During World War II he was arrested by the ustaši and imprisoned. He managed to escape and fled to the mountains, from whence he returned to liberated Drenovac where he began to help the partisans. During one of the raids in 1944, Father Mefodije once again fell into the hands of the enemy. After long and painful tortures the fascists promised to spare his life if he would write a letter to the partisans with an offer to surrender. The brave priest refused so he was condemned to the stake. His memory and the memory of the other heroic patriots live on in the hearts of his fellow villagers. On September 23, 1979, a memorial service was held in the Church of St. George in Drenovac (where Hieromonk Mefodije had served) for the former rector of the church, a national hero, and for all his patriotic fellow villagers who were killed.

(Pravoslavljje, 1. 12. 79)

**The 30th Anniversary of the Founding of the First Serbian Church Community in Australia.**

The first Serbian settlers appeared in Australia in 1948. Next year in a suburb of Sydney, New South Wales, a church community named after St. Sava was founded. In 1979, this community marked its 30th anniversary. On October 21, the Orthodox Serbian population in Australia festively celebrated the occasion. Bishop Vasilije of Australia and New Zealand celebrated the Divine Liturgy. At the conclusion of the service, he presented Father Ilije, the new rector of the Serbian church in New Zealand, to the parishioners. Then a parastasis was held to commemorate the departed. The parish held a festive dinner which was attended by (aside from Bishop Vasilije and the clergy) members of various religious communities and secular organizations in the country.

(Pravoslavljje, 1. 2. 80)



## Address of His Holiness Patriarch PIMEN

Your Eminence Joseph-Marie, Cardinal Trinh van-Can.

Beloved archpastors, dear fathers and brothers,

Today the grace of the Holy Spirit has brought us together under the shadow of the monastery of our holy father, St. Sergiy of Radonezh the Miracle Worker, so that we may revere in prayer and hope the Most Holy, Consubstantial, Life-Giving and Indivisible Trinity—the foundation of our Faith, the object of our love and the pledge of our salvation.

The Evangelist St. John the Divine says: *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one* (1 Jn. 5. 8). And the Lord Himself, sending His Disciples and Apostles to turn the world towards the light of Christ's truth, commanded: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Mt. 28. 19).

God the Father called us from non-being and honoured us with His own image, and let us be in all the days of our life industrious tools to fulfil His Most Holy Will. God the Son took our sins upon Himself and fulfilled the Economy of our salvation, and let us offer our souls to Him, inspired by the power of His Cross. God the Holy Spirit bestows His Grace upon the Holy Church; protects, strengthens, heals and enlightens us, and let us offer our spirit unto Him that the Spirit of God may dwell in it and renew it (Eph. 4. 23), that we may be *joined unto the Lord [in] one spirit* (1 Cor. 6. 17).

In 1340, in the hard times of foreign oppression, our God-Bearing Father St. Sergiy the Succourer of the Russian Land, the chosen one of God, built a

temple of the Lord in this holy place and dedicated it to the Most Holy Name of the Life-Giving Trinity, laying the foundation of this Trinity-Sergiy Monastery.

St. Sergiy's disciple, St. Epiphanius, writing the story of his life and apostasy, testifies to this: "This church justly bears the Name of the Holy Trinity, for it was founded through the grace of God the Father, the mercy of God the Son and with the help of the Holy Spirit". St. Sergiy, the great chosen one of God, was given to Russia by the Lord at a time of great hardship. And he fulfilled his predestination.

By the power of his holy prayers, the loftiness of his spirit, and great spiritual authority, he helped to unite Russian lands under Moscow and instilled in the Russian people a sense of solidarity and purposefulness.

On September 8, Old Style, the Feast of the Nativity of the Blessed Virgin, it will be 600 years since the day of the great victory at Kulikovo which laid the beginning of the liberation of our people from the foreign yoke. St. Sergiy made an invaluable contribution to this victory. The power of St. Sergiy's intercession for his land and his people is beyond measure even unto this day. Our Reverend and God-Bearing Father, St. Sergiy of Radonezh the Miracle Worker, set all of us, who are children of Christ's Church, a lofty example of patriotic service throughout the centuries. Imitating St. Sergiy, strengthening ourselves with a prayer to him and with his intercession for our Fatherland with God, we also strive to do all that we can to ensure that goodness be multiplied in our people, that our earthly Motherland may grow *from strength to strength*, and that peace and justice may prevail in the relations among nations.

Dear Vietnamese brothers, we know about the substantial contribution made by the clergy and laity of the Roman

Delivered at the Trinity-St. Sergiy Lavra on Holy Trinity Day, May 25, 1980, to the Catholic delegation from Vietnam.

atholic Church of Vietnam to the great victory of your people over the foreign forces who were trying to crush the will of your compatriots and to prevent the triumph of the true freedom and justice in your country to achieve which your people spared no effort not even their lives. And today you are taking an active part in the implementation of the difficult but noble and comprehensive programme for the restoration of your Motherland reduced to ashes by the war.

The children of the Russian Orthodox Church, as well as all the people of our Motherland, with fraternal love and deep respect for your courageous and industrious people, ardently wish socialist Vietnam blessed success in peaceful construction, inviolability of its national borders, and multiplication of the good fruit of its consistent policy for peace in South-East Asia and throughout the world.

Dear Vietnamese brothers, your brief stay in our country, in the domain of our Holy Church, is coming to an end. We were happy to commune with you, to acquaint you with our life and, on your pilgrimage to some of our shrines, to strengthen our relations in joint prayer. We hope to see you again and that the relations between our Churches through God's mercy may grow *from strength to strength*.

I fraternally wish Your Eminence and all of you, dear hierarchs of the Church of Vietnam, blessed success in your archpastoral and patriotic labours. I ask you not to forget me and the children of the Russian Orthodox Church in your prayers.

May your Motherland, the Socialist Republic of Vietnam, and your Church flourish!

May Soviet-Vietnamese friendship grow and yield fruit always!

Many years to you!

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#### CHRONICLE

(From p. 30)

Metropolitan Yuvenaliy of Krutitsy and Kolomoia, Head of the Department of External Church Relations, gave a farewell reception on May 20, honouring the new Patriarchal Exarch to Central and South America Bishop Lazar of Argentina and South America, who was leaving for his new pastorate.

The reception was attended by Minister-Counsellor of the Embassy of Argentina in the USSR Sr. Gregorio Recondo; Ambassador of Bolivia to the USSR H. E. Carlos Serrate-Reich; First Secretary of the Embassy of Bolivia Sr. Arturo Siles Heredia; Ambassador of Brazil to the USSR Sr. E. S. Pontes Nogueira; First Secretary of the Embassy of Brazil Sr. Carlos Alberto Ferreira Giraes; Counsellor of the Embassy of Venezuela to the USSR Sr. M. Valero and First Secretary Sr. Alberto Valero; Ambassador of Costa Rica to the USSR H. E. Louis Barona Jimenes and First Secretary Sr. Hugo Cascante; Minister-Counsellor of the Embassy of Mexico in the USSR Sr. Carlos Guanas Zavala with his wife; Second Secretary of the Embassy of Nicaragua in the USSR Sr. Julio Luzma with his wife; Ambassador of Peru to the USSR H. E. Hubert Viland; Minister-Counsellor of the Embassy of Peru Sr. Jorge Vegas, Charge d'Affaires of Uruguay in the USSR Sr. Rodolfo Arena; Ambassador of Ecuador to the USSR Sr. Francisco Urbina Ortiz.

The reception was also attended by Archbishop Grizostom of Kursk and Belgorod, Bishop Iov of Zaraisk—deputy heads of the Department of External Church Relations, senior officials of the ECR, representatives of the Council for Religious Affairs of the USSR Council of Ministers and public representatives of the capital.

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On May 22, 1980, Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, a board member of the USSR-Cyprus Society gave a dinner in honour of A. Piliotes, General Secretary of the Cyprus-Soviet Society, and Antos Mekavtsis, vice-president of the Writers Union of Cyprus. It was attended by Academician M. Ya. Studenikin, President of the USSR-Cyprus Society, M. A. Grenkova, secretary of the society, S. B. Ilyinskaya, a board member of the society and a member of the Writers Union of the USSR, and G. N. Skobei, staff member of the Department of External Church Relations.

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On June 2, H. F. Guiseppe Walter Maccotta, Ambassador of Italy to the Soviet Union, gave a reception on the occasion of the national holiday. Archimandrite Aleksandr, Assistant Rector of the Moscow Theological Academy and Seminary was among the guests.

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On June 10, 1980, the Soviet Peace Committee awarded Aleksei S. Buevsky, Secretary of the Department of External Church Relations, the medal of honour — "To a Peace Champion" — for his active work in strengthening peace among nations.

On June 12, during the board meeting of the committee, O. S. Kharkhardin, First Vice-Chairman of the Soviet Peace Committee, presented A. S. Buevsky with the medal of honour and warmly congratulated him on the high award of the Soviet Peace Committee.



## Hieromonk Arseniy Minin of the Russian St. Panteleimon Monastery on Athos

(On the 100th anniversary of his death)

**T**he second half of the 19th century saw the rebirth of Russian monasteries on Mount Athos. Spiritual links between the Russian Orthodox Church and the Holy Mountain, the centre of Orthodox monasticism, began to be significantly broadened and strengthened. From the beginning of the 1860s the stream of Russian pilgrims to Mount Athos swelled, and with them financial aid to the cloisters of Mount Athos also grew. "Not one Russian pilgrim came to the Holy Mountain without a donation, and not one monk returned from Russia empty-handed" [1, p. 22] because the Orthodox Russian people considered it their sacred duty to be guardians of the earthly Abode of the Most Holy Mother of God.

The zealous activity of the starets, Hieroschemamonk Ieronim Solomentsev<sup>1</sup> and of Archimandrite Makariy Sushkin led to a rapid improvement in the welfare of the St. Panteleimon Monastery, the principal Russian monastery on Athos, and it led also to an increase in the number of Russian monks in the cloisters on Athos and the paying off of debts owed by the St. Panteleimon Monastery. It was in this period that there were "constructed magnificent new churches, monastery buildings, cells and so on, both inside and outside the monastery, and both the older and the newer buildings were strengthened and renovated; all the monastery churches were decorated and furnished with everything necessary, as is fitting for holy places" [2, No. 4, p. 8].

A leading figure in these improvements to the Russian cloisters on Athos was Hieromonk Arseniy Minin, an associate of Hieroschemamonk Ieronim and Archimandrite Makariy; the 100th anniversary of his blessed demise was

marked on November 17 (30), 1919.

Divine Providence called Hieromonk Arseniy to a particular obedience. The startsy of Athos sent him to Russia to collect donations for the impoverished Russian cloisters on Athos. Hieromonk Arseniy constantly returned to the Holy Mountain, but he always set off again for the towns and villages of Russia to fulfil his difficult obedience. Along with this, he was continuously occupied with the compilation of anthologies of spiritual reading, and he left behind him many fine books and letters showing the path to salvation. For seventeen years he was a human link, joining together the Russian Orthodox Church and the monasteries on Athos. Hieromonk Arseniy cared for the ascetics on Athos and was spiritual guardian of thousands of numerous Orthodox believers in Russia. He brought the Holy Mountain near to Holy Russia through the shrines on Athos, through his sermons, through books published by the Russian St. Panteleimon Monastery on Mount Athos, and, finally, through his direct spiritual leadership, which benefited many in Russia.

Relatively little biographical information on Hieromonk Arseniy survives. This austere monk of Athos led a very hidden ascetic life and out of deep humility he disliked speaking to anyone about his monastic acts or his earlier life in the world. He disclosed nothing about his secular calling, his place of birth, education or name, even to his closest associates and admirers. Only after the ascetic's blessed demise did his admirers find out from his starer a little about his life before becoming a monk.

Father Arseniy's devout parents Ioann and Aleksandra Minin, belonged to the middle class. They lived in the Mamadysh Uezd of the Kazan Gubernia where they were grain merchants.



**Hieromonk Arseniy Minin**

The future ascetic was born there in August of 1823 or 1824 (the exact year has not been established). "There were five sons and three daughters in the Minin family. At his birth, Aleksandr was the third son" [3]. It was at home that he learned the catechism and to read and write; afterwards he was sent to the Mamadysh Uezd school for further education. When he finished school, Aleksandr was sent by his parents to St. Petersburg to his uncle, who was a manager at Bazilevsky's Goldmines. While he was employed at Bazilevsky's office, Aleksandr occupied himself a lot with self-education, for one thing he took lessons in French and music, for which he paid out of his own pocket. Although he was constantly in society,

he sought the House of the Lord as frequently as possible.

During the several years he spent in St. Petersburg, Aleksandr Minin proved himself to be an honest and industrious employee and he was sent to do office work at the Eniseisk goldfields, where he was for several years bookkeeper. He was held in respect by many people in Eniseisk. After his father's death, Aleksandr Minin returned home. Shortly after he opened a candleworks in the Chistopol Uezd, Kazan Gubernia.

He often travelled to Kazan on business and it was there that he tried to set up a family. The girl he proposed to refused him since she did not want to live in the country. This unexpected refusal greatly affected Aleksandr Minin. By nature disposed to meditation, he realized that Divine Providence had prepared another path for him, and he began to devote himself even more zealously to prayer and the reading of the patristic works. According to his sister, his way of think-

ing and even his very appearance underwent a change. He began to find the vanities of life trying and thought more and more of entering a monastery. The news that his youngest brother Ioann had entered a monastery was a decisive indication by Divine Providence that he should change his life. When he heard from his brother that he had become a monk, Aleksandr Minin exclaimed: "Can I languish any longer in the stifling atmosphere of the world? How can I remain in the world when my youngest brother is a monk? Indeed, he is my youngest brother, but much wiser than I" [3, p. 10].

However, Aleksandr wished to find out the Will of God clearly, and he decided before entering a monastery



to fulfil a long-held desire to make a pilgrimage to the Holy City of Jerusalem. In 1857, he left his factory in charge of his uncle and set off with several pilgrims for Palestine. He was by then thirty-three years old. On the way to Jerusalem, he wanted to visit with his companions the Holy Mount Athos, about whose spiritual ascetics he had heard and read much. When Aleksandr Minin arrived at Athos he was immediately captivated by its spiritual and natural beauty, and he decided to remain there always. In the fullness of spiritual joy he exclaimed: "I thank the Lord God that He has considered me worthy to enter the Abode of His Immaculate Mother, and I beg Her maternal intercession and mercy to receive me, a sinner" [3, p. 11].

After Aleksandr had looked round the monasteries on Athos and their shrines with the other pilgrims and had attended the church services, he began zealously to ask the startsy of the Russian St. Panteleimon Monastery to accept him into their brotherhood. The startsy heeded Aleksandr's passionate and sincere requests, but as a test they at first assigned him to the most difficult obediences.

With the blessing of the monastic authorities, he had to clean the vegetables in the kitchen, sweep the corridors, bind wheat and stack hay, pick olives and plums, and do other menial jobs. Novice Aleksandr fulfilled all the duties entrusted to him with passionate zeal and diligence. Then the startsy gave him an obedience corresponding to his education and abilities: he was sent to work in the monastery office. And there his great experience in office work soon showed itself. But Novice Aleksandr was so humble that even with this new obedience he did not give up some of his earlier duties and continued, for example, to sweep the corridors every day. And it was then, under the guidance of a starets experienced in spiritual life, that he began to practice constantly the Jesus Prayer, and for his deep humility he received from God the beneficent gift of tears.

After eighteen months of trial, Novice Aleksandr was considered worthy to assume the Angelic Image. He took monastic vows on March 6, 1859, the

Friday of the second week in Lent. It is noteworthy that his godfather was a well-known ascetic of Greek origin, a starets of declining years—Hegumen Gerasim. Upon being professed he was given the name of Arseniy in honour of St. Arsenius the Great († c. 448; feast day May 8).

The heights of Monk Arseniy's spiritual life were revealed in his care of the seriously ill Schemamonk Father Neofit, whose acts he subsequently described. Arseniy was still a novice when he began to serve the sufferer and continued to fulfil this obedience right up to the starets' death. When the pious Starets Neofit was completely bedridden and his cell began to reek with the oppressive smell of decaying flesh, Father Arseniy practically never left his side, diligently and selflessly tending the ailing starets. Even those passing by the cell found the smell almost unbearable, but Father Arseniy never complained. For his selfless love towards the ailing monk, the Lord honoured Father Arseniy on the starets' death with an ineffable consolation. "When he was reading the Psalter by the bedside, he ceased, and also during the funeral service, he sensed an abundant sweet fragrance from the troubled body of the sufferer in Christ; this fragrance was sensed to a certain extent by other brothers" [3, p. 14].

Having devoted his life wholly to the Lord, Father Arseniy did not want anything from his earlier life to interfere in the work of salvation. For this reason he donated to Athos the money raised from the sale of the candle-works. Monk Arseniy found on the Holy Mountain everything that his soul had longed for, but especially the spiritual guidance of the startsy experienced in the work of salvation. He came to love Athos with all his heart, and his beneficent decision to end his temporal life on Athos was strengthened. "But the Lord had not so ordained for him. The Lord found it meet to take him from Athos, to which he had withdrawn from the vanities of life, and to *shew* him again *to the world* (Jn. 7. 4), so that the light of his faith and his good works might not be hidden *under a bush*, but might shine everywhere to the glo-

God's Name" (Mt. 5: 15, 16) [3, 14].

Divine Providence was clearly expressed in the blessing of the startsy of Athos, who placed a special obedience on Monk Arseniy, the fulfilment of which obliged him to leave the Holy Mountain repeatedly, to forfeit the section he longed for with all his soul and to get in contact again with the world from which he had recently withdrawn.

In 1861, because of the extreme financial poverty of the Russian St. Panteleimon Monastery on Mount Athos, the Spiritual Council of Startsy resolved to send one of the hieromonks to Russia to collect donations. The hieromonks originally chosen to travel to Russia declined because of old age or other reasons. The startsy of Athos then decided to send an envoy from among the ordinary monks who was worthy of the rank of hieromonk and capable of fulfilling the obedience at hand. The confessor of the St. Panteleimon Monastery, Hieroschemonk Ieronim, fearing a mistake in the selection, decided to choose three monks and leave the final selection to the will of Hegumen Gerasim.

He named the monks Panteleimon, Anatoliy and Arseniy as worthy of such an important and unusual obedience. The father hegumen gave his blessing to the three selected candidates and put himself in prayer, telling them to come to him for his decision the next day. On the following day, when Hieromonk Makariy (subsequently hegumen of the monastery) came to Starets Gerasim, the latter said: "Providence proclaims to me Arseniy." Having been elected to the rank of hieromonk, Father Arseniy received the hegumen's blessing to prepare himself for ordination, and he began to pray fervently during the week's fast.

In the Cathedral of St. Panteleimon the Great Martyr, on June 8, 1861, the Thursday before Pentecost, he was ordained hierodeacon and on Holy Pentecost he was ordained hieromonk by Metropolitan Iosif of Varna, who was living in retirement in the Vatopedi Monastery.

The departure for Russia of the newly-ordained hieromonk was delayed for a whole year due to unforeseen circum-

stances. During all that period Father Arseniy did not miss celebrating Divine Liturgy for a single day. It was in this way that Divine Providence prepared him for his new obedience. Finally, in August 1862, having received the blessing and parting prayers of the monastery's leadership and brethren, he departed for Russia, taking with him holy things from the St. Panteleimon Monastery on Mount Athos: a cross containing a relic of the Life-Giving Tree, a fragment from the stone of the Life-Bearing Sepulchre of Our Lord, relics of St. Panteleimon the Great Martyr and Healer, and relics of other saints of the Lord, and the small miraculous Tikhvin Icon of the Mother of God [3, p. 17].

It was hard for Hieromonk Arseniy to part with Mount Athos, but he was used to considering the Will of God above all his own wishes and doubts, and so he submitted wholeheartedly to the decision of his spiritual mentors. He spent four years travelling with the holy things of Mount Athos through the towns and villages of Russia collecting donations. He often had to spend whole days and nights without any rest, taking part in processions with the holy things by day and in prayers and molebens by night. The pious Russian people flocked fervently and with deep faith to the holy things from Mount Athos, and the Lord was pleased to reward abundantly the works of His faithful servant. "Through Divine Grace, the travelling shrine from Mount Athos became a source of healing from spiritual and bodily ailments to all those who everywhere streamed to it with faith and fervent prayer. This beneficent revelation of miracles from the shrine spread by word of mouth and by reports in various ecclesiastical periodicals as well as in specially printed booklets, all this naturally lit a fire of zeal for the shrine everywhere" [3, p. 18-19].

In 1867, Hieromonk Arseniy arrived in Moscow with the holy things and stayed at the Monastery of the Epiphany. The monastery's cathedral church, where the holy things from Athos were kept, was packed with worshippers from morning till late at night, and there, as before, the Lord was pleased to



grant the people many healings. "The great mercy of God overshadows us," said Hieromonk Arseniy, "the Lord visibly favours our feeble efforts" [3, p. 19]. With the blessing of His Eminence Metropolitan Filaret (Drozdov) of Moscow, Father Arseniy published a description of the revelations of grace through the holy things from Athos in the November 1867 issue of the magazine *Dushepoleznoe Chtenie* (Spiritually Edifying Reading) and later, in 1868, a more detailed account in a specially published book entitled *Vera* (Faith). It was from that time that Hieromonk Arseniy began his fruitful publishing activities.

Despite the great pressure of work, Father Arseniy constantly studied the works of the Holy Fathers, and ardently desired to make them accessible to a wide readership. At the beginning of 1868, he said to his friend Father Nikolai Voinov: "It is my intention from time to time to publish, with God's help, spiritually edifying reflections for the people, taken mainly from patristic works. We, with our weak minds, can say little of use, but the Holy Fathers, as vessels of God's grace, were inspired from on high."

The Lord blessed the good intention of the Athonite ascetic; soon, one after another, large editions of his books, pamphlets and collections of apothegms of the Holy Fathers began to be published. A special place in the spiritual legacy of Father Arseniy is occupied by a collection published in 1876 under the title *Margarit, ili izbrannye dushespasitelnye izrechenia, rukovodyashchie k vechnomu blazhenstvu* (Margarit, or Selected Spiritually Edifying Apothegms Guiding to Eternal Bliss). On his initiative, the St. Panteleimon Monastery on Mount Athos began in 1878 to publish religious tracts with edifying notes and articles. "Apart from tracts, the St. Panteleimon Monastery published many substantial books, including a large part of the works of Bishop Feofan the Recluse. The seed sown with such care by Father Arseniy had grown into a large tree" [4]. The editions of *Dushepoleznye Razmyshlenia* (Spiritually Edifying Reflections), begun by him in 1878, continued after his death,

and from 1888 they were issued under the title *Dushepolezny Sobesednik* (Spiritually Edifying Interlocutor) [p. 380].

"One could say that it was Father Arseniy's daily bread to work, through print, for the spiritual benefit of his neighbour, and he never ignored any opportunity that presented itself" [p. 24]. The spiritual legacy of Hieromonk Arseniy is great\*, but so far little research has been done into his literary and publishing activities. One of the greatest difficulties in the study of his literary legacy is that he did not put his name to the books and pamphlets compiled by him or under his direction.

It is known that he participated in the first edition of *Skazania o zemnoy zhizni Presvyatoi Bogoroditsy* (Stories about the Earthly Life of the Most Holy Theotokos, St. Petersburg, 1869). This book subsequently ran to many editions and became one of the best Russian books on the Mother of God. Father Arseniy had a fervent desire to publish a similar book on the earthly life of the Saviour, and only his early death prevented him from realizing this intention.

It was on Father Arseniy's initiative that the anthology of the Holy Fathers' apothegms of the spiritual life, known as *Tsvetnik Dukhovny* (Spiritual Garden), was begun. The anthology appeared after his death [3, p. 24].

Father Arseniy was constantly visited by people thirsting for his spiritual advice and comfort, and nobody was ever away without receiving help. Normally, he would when necessary pour out an abundant stream of salvific exhortations. The word of the God-bearing ascetic, Father Arseniy, being based on the experience of the Fathers of the Church and on his own spiritual experience, was forceful and moving. He had a keen insight and saw immediately what ailed those who came to him for help, and he found for each necessary spiritual treatment. For spiritual healing of a sinner, he would not only reason and exhort but would also pray together with the sufferer.

\* A bibliography appears at the end of the article.

the monk from Athos would stand before the icon of the Mother of God and pour out on their behalf a devout prayer. He spared neither effort nor his own health to win just one lost soul for Christ.

A memorable description of Father Arseniy's spirituality is given by his biographer, Father Nikolai Voinov: "With saintly evangelical love he sowed the Word of the Lord in our hearts through the spoken and the written word, and with what heavenly joy he rejoiced when, by his fervent, ascetic prayer, the Lord healed a gravely sick man, strengthened an infirm one, brought the unwise to reason or raised up the fallen! The salvation of our souls was our dear father's daily bread. For him an hour in which he was unable to bring comfort to one in sorrow or to reason with one in ignorance could have been a lost hour. He received with angelic meekness all those who came to him, sympathized with any grief and immediately healed either by prayer or by advice; no one went away from the starets without being consoled. 'Sensing and realizing that just one Holy blessing from him was enough to fill the soul with joy and comfort, everyone flocked to him as a child to its dearly beloved father, not thinking that it might tire him or rob him of his precious time, which he valued so highly; but he, a kind and loving father of his children, was ready to forgo the rest, food and sleep he needed if only to remove no one's grief and to give everyone a salvific blessing, comfort and exhortation' [3, p. 27].

A favourite theme of Father Arseniy's writings and talks was teaching on the face of humility, patience and the uncomplaining bearing of one's cross. He said to his spiritual children: "Thank the Lord more for sorrow than for joy, for sorrow is the soul's pledge of betrothal to the Lord, sorrow is the most precious gift of our Saviour, Who was crucified for us, left as an inheritance and a blessing on His most beloved disciples, Apostles, martyrs and all the Holy ascetics. Without sorrow you will not enter the Kingdom of Heaven" [3, p. 28].

A significant part of Hieromonk Arseniy's spiritual legacy consists of his

letters. They are also filled with apothegms of the Holy Fathers on spiritual life, and with calls to repentance, humility and the search for the *one thing [that] is needful* (Lk. 10. 42).

Father Arseniy was an earnest and indefatigable worker who was never heard to speak an idle word. He was always seen to be full of spiritual joy and concern for the salvation of his neighbour. He found particular joy at Confession. Then his whole being seemed to be transformed and his face shone with an unearthly light and tenderness.

The ascetic concerned himself greatly with the poor; in this respect it should be noted that as a selfless man Father Arseniy did not save up money for himself for "a 'rainy day', as the saying goes, and that is why he was very often in need of money" [5, p. 473].

"The Lord will not take care of us," Father Arseniy liked to say, "until we ourselves learn to take care of others."

In 1873, with the blessing of the startsy of Athos and by a decision of the Holy Synod of the Russian Church, Father Arseniy built the Athonite Chapel in Moscow<sup>3</sup>.

After the opening of the Athonite Chapel in Moscow, Father Arseniy intended to ask his startsy to relieve him of his obedience at the chapel and permit him to return to the Holy Mountain to which his soul was constantly turned. But the Lord ordained otherwise. "The startsy not only did not relieve him of his obedience at the chapel, but they gave him yet another obedience, even more difficult and in a more distant corner of Russia: they charged him with the search for a place in the Caucasus where a monastery might be built to serve as a new settlement of the Russian St. Panteleimon Monastery, observing its Rule and with the initial settlement there of several of its brethren" [3, p. 44].

Always submissive to the will of his startsy, as to the Will of God, Father Arseniy did not refuse the new obedience and he set about his new task with characteristic zeal. He soon found a suitable place for the cloister in Abkhazia, near the town of Sukhumi, where there had earlier been a Church of the Apostle St. Simon the Canaanite<sup>4</sup>. With the assistance of philanthro-



pists and the help of Hieroschemamonk Ieronim and Archimandrite Makariy from the St. Panteleimon Monastery, Father Arseniy built in a year in the new cloister the Church of the Protecting Veil of the Mother of God and cells for the first Russian monks from Athos. And so it was that in 1875 the subsequently famous St. Simon the Canaanite Monastery of New Mount Athos in the Sukhumi Diocese was founded<sup>5</sup>.

While he was occupied with the organization of the new cloister in the Caucasus he did not forget his care of the Athonite Chapel in Moscow. This is how Hieromonk Arseniy's biographer, Father Nikolai Voinov, wrote of his untiring activity at that time: "We were not a little surprised at how he managed to be everywhere on time and was able to arrange everything and to give everything its proper order and style. Sometimes when you happened to see him in his cell when he had just come back from the Caucasus or St. Petersburg or Tula or Odessa, where he had been called on some monastic business, you would think: he must be resting, or, he must be tired out. But upon entering his cell you would be surprised. As if he had not been anywhere at all, as before Father Arseniy would be sitting at his table and writing without the least sign of tiredness, as before giving various instructions and orders, and as before discussing spiritually edifying articles.

"Knowing that he had recently returned from a long journey, you would try to leave him as soon as possible for fear of worrying him at all. But no, as before Father Arseniy would not let you go until he had said everything he had to. 'You must surely be very tired, Father,' you would say, 'perhaps I could come back some other time.' 'But what of the Lord!' he would exclaim, or simply say that he was not at all tired, that he was always ready to discuss the Lord's work and that given the transience of our life we could not put off the Lord's work" [3, p. 51].

Father Arseniy had occasion to endure many difficulties during the Russo-Turkish War of 1877-1878. A lot of his energy was spent in frequent, long, and tiring journeys. Several times he and his fellow travellers faced mortal

danger as they sailed on the Black Sea. Thus, in 1878, he had to sail for about a hundred versts through a strong gale in a frail boat. "For several hours wrote Father Arseniy, "the little boat was every minute in danger of capsizing, but God preserved" [3, p. 54].

During the Russo-Turkish War, Father Arseniy and the brethren of the Athonite Chapel contributed greatly to the Russian Red Cross Society<sup>6</sup>, which had been founded in 1867. Father Arseniy was a member and he greatly concerned himself with the wounded Russian soldiers. In particular, he took an active part in the organization of an infirmary on Devichie Pole in Moscow [5, p. 475].

During his last visit to the Holy Mountain in 1878, Father Arseniy sensed that he would not see his beloved Abode of the Mother of God again. This time when he set off for Russia he left behind his spiritual testament in his cell: "Holy Fathers, Father Confessor Ieronim, Father Hegumen Makariy, Bless me in the Name of the Lord. When you open this letter I shall no longer be on earth. The Lord alone knows which of us shall outlive the others. That is His holy power!

"I beg your paternal blessing and solution in all things. Through God's mercy, I hold and have held no secret from you. This has greatly eased the path of my feeble life. I hold you in my heart as my first benefactors on earth. Through God's mercy, you have taught me to know God and to love Him as the Most Pure Mother and to repent of my sins.

"Doubtless I could have been of more use both to the cloister and to my country, soul, but my weakness and love of the flesh led me into negligence and sloth. My irascibility, the devil's work, and my other passions are well known to you: I beg forgiveness and absolution in all. In recent times I have been favoured with a particular benevolence and mercy from our Heavenly Queen, although I am unworthy, I cherish great hope for Her Motherly mercy and intercession. I trust, holy fathers, that I shall not be deprived of your holy paternal prayers. Forgive the brevity of this. I am preparing for my journey to the Caucasus. It may be that I shall

rite more from time to time. Your unworthy obedientiary, the wretched Hieromonk Arseniy. Holy Mount Athos: October 2, 1878, evening" [3, p. 55].

In the early autumn of 1879, Father Arseniy accidentally stumbled and fell while walking in the streets of St. Petersburg and injured his leg. His leg was in pain and he was unable to leave his cell for a long time. With time the pain subsided and he was on the point of returning to his normal activities but on November 15 of that year he fell ill with acute pneumonia. It was then that Father Arseniy realized that the Lord was calling him to Himself, and he hastened to beg the final forgiveness and blessing of the Athonite startsy. "The Very Reverend Father, most honourable Father Archimandrite Makariy, Father Confessor Ieronim, bless me!" These were the words, spoken in a weak voice and written down by his cellarer. "I am very ill and believe I am dying. I beg your forgiveness, blessing and holy prayers. With the help of God, I have always tried to fulfil your will and my obedience. As for me, I commit all to the Will of God. It is all the same to me where I die, but I would have wished to live for the sake of my holy obedience. I prostrate myself at your honourable feet and express my deep personal gratitude for your fatherly care and holy guidance on the very difficult path of monastic life, which leads to eternal Life. Forgive my writing so briefly, but I have difficulty even in stating." Under these lines he signed himself with the greatest of difficulty: "your unworthy obedientiary, Hieromonk Arseniy" [3, p. 58-59].

On his deathbed, Father Arseniy was surrounded by a great many of his devoted spiritual children. Seeing their compassion he spoke to them of the many sick people who, unlike himself, had neither good conditions, nor the care of doctors, nor the protection of dear ones. The zealous ascetic was an example to all, even on his deathbed, of humility and self-abnegation. At this time he was visited by the two vicars of the Moscow Diocese by whom he was blessed and heard their parting words of admonition. Before his death he received Holy Communion several times. The Sacrament of Holy Unction was

administered before the Athonite shrine. The great ascetic deeply regretted that the Lord did not allow him to take the schema. On November 17, 1879, the Prayer for the Departing Soul was read for Hieromonk Arseniy, and around 2 p. m. he departed peacefully to the Lord. One of the doctors present at his death said that "his death was truly the death of a righteous man" [3, p. 60]. Hieromonk Arseniy passed away in the 55th or 56th year of his life. According to the wishes of the deceased, the funeral and burial took place at the Alekseyevsky Devichy Convent of the Exaltation of the Holy Cross in Moscow. The funeral service was conducted by His Grace Bishop Aleksey of Mozhaisk, Vicar of the Moscow Diocese.

True testimony of how fruitful Hieromonk Arseniy's work was for Russian monasticism is seen in the letter that Archimandrite Makariy Sushkin of the St. Panteleimon Monastery sent to the brethren of the Athonite Chapel in Moscow when he heard of Father Arseniy's death.

"Your first telegram of November 16 informed us of the dangerously ill condition of Father Arseniy, and as soon as we received it we arranged for mobile care for his health to be held in both churches in anxious expectation of a further telegram or letter from you. To the grief of us all, on November 21, as I left supper, I was handed Father Iosif's letter from Salonika: without opening it, I said: 'This is bad news'. When I had opened it with fear and trembling, I did not read it but grasped the attached telegram and saw that our most beloved father, friend and brother, the Very Reverend Father Arseniy, had departed to the Lord on the seventeenth at two o'clock in the afternoon. Stricken by this news, I was scarcely able to reach my cell to consider how to break it to the Father Confessor Ieronim, for we thought of Father Arseniy as a comforting angel, always awaited his letters as nectar, and found in him our only consolation in the sorrows which inevitably beset us in such a large brotherhood.

"The following morning, after Matins, the panikhidas for the dead were held; with fourteen hieromonks I celebrated in the Cathedral of the Protec-



ting Veil, and below in the Cathedral of St. Panteleimon, the service was led by Archbishop Nil. One can say that we are all deeply stricken with grief, for the cloister has been deprived of its leading figure and most faithful and devoted servant of the cloister and of our unworthiness. We can only express our grief and loss before the Lord God; only one who has felt deeply the cloister's moral and material need of him can un-

derstand our grief. But what can say against the ordination of Div Providence Who knows well what cloister is in need of and what it lost. Therefore, along with all th residing in the cloister and outside, submit ourselves to His holy will. only remains to wish and pray to C that He may grant the recently depar eternal rest with all those plea unto Him" [3, p. 378-379].

## NOTES

<sup>1</sup> Hieroschemamonk Ieronim (secular name Ivan Pavlovich Solomentsev) was born on June 23, 1803, in Stary Oskol in Kursk Gubernia. He moved to Athos in 1836 and took monastic vows under the name of Ioannikiy. After the death of Father Pavel, Hegumen of the Russian St. Panteleimon Monastery, he was elected his successor. On November 21, 1840, he was ordained hieromonk by the Metropolitan of Adrianopolis, and on the first Sunday in Lent he took the vows of the Great Schema under the name of Ieronim. After the death of the starets, Hieroschemamonk Arseniy (1775-1846), Father Ieronim replaced him as confessor to the Russian monks on Athos.

"During his forty-six years at Russik [St. Panteleimon Monastery] Father Ieronim was visited by many outstanding figures, including the famous writer Konstantin Leontiev and the compiler of *Otkrovennye rasskazy strannika* (The Frank Stories of a Pilgrim). The archive of Father Ieronim has not as yet been sorted out and many as yet unknown manuscripts and letters may be hidden there" (S. N. Bolshakov: *Hieroschemamonk Ieronim Solomentsev*, in "Messenger de l'Exarchat du Patriarche Russe en Europe Occidentale", Paris, 1963, No. 41, pp. 52-62, cit. p. 62).

<sup>2</sup> Father Arseniy's part in this book is pointed out by his biographer, Father Nikolai Voinov. See [3, pp. 24-25].

<sup>3</sup> In 1879, because of lack of space in the Athonite Chapel at the Monastery of the Epiphany, Father Arseniy began to concern himself with the construction of a new chapel. The new chapel was built near the Vladimir Gates of Nikolskaya

Street and consecrated by Bishop Misail of Tiflis in 1883, four years after Father Arseniy's death.

<sup>4</sup> The church was situated in the gorge of the River Psyrts Kha in the mediaeval town of Nikhsia (Anakopia). According to a tradition of the Georgian Church, it was erected on the site of the Holy Apostle St. Simon the Canaanite, who was martyred in Abkhazia. The holy relics of the Apostle were placed, according to tradition, under the church's altar.

See: Bagrationi, David. *Istoria Gruzii* (A History of Georgia), Tbilisi, 1971, p. 61; and Iosell, P. I. *Goroda, sushchestvovavshie i sushchestvuyushchie v Gruzii* (Towns Past and Present in Georgia), Tiflis, 1850, pp. 13-14.

<sup>5</sup> On February 3, 1879, after the consecration of the main altar of the monastery's first church, divine service was conducted according to the Athonite Rite. In 1885, the old Pitsunda church, which stands several kilometres away on the coast of Pitsunda, was given over to the monastery's jurisdiction. There were a school and a hospital at the monastery for several years.

See: *Dukhovny Vestnik Gruzinskogo Eksarchata* (Theological Herald of the Georgian Exarchate), Tiflis, 1900, No. 20; and *Abkhazia i v nei Novorossiyskiy Simono-Kanoniitskiy monastyr* (Abkhazia and the New Athos St. Simon the Canaanite Monastery), Moscow, 1899.

<sup>6</sup> See: *Rossiiskoe obshchestvo Krasnogo Krsta* (The Russian Cross Society). A historical review of its activities in St. Petersburg, 1902.

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Hieromonk VITALIY GRISHIN

## Excerpts from Hieromonk Arseniy Minin's Letters

Our life on this earth is short and the Lord has hidden its end from us so that, daily expecting our passage to eternity, we might live a life pleasing unto Him. One of the saints said: "If you do not count every day as your last, then you cannot live it piously."

Man's remembrance of his mortality removes the bandage from his inner spiritual eye, and then he sees how in the folly of his fondness for the things of this world he is losing the eternal and the celestial. Obviously, living in the world, men must strive and must labour, and this is necessary in accordance with the words of the Lord to our first parent: *In the sweat of thy face shalt thou eat bread*. We see love for God and one's neighbour among the very first commandments. Our Guardian Angel is never so joyous as when we do good deeds, deeds of mercy and love for our neighbour, for by nothing other than such deeds can we be acquitted at the Last Judgement; as it is written: By thy deeds thou shalt be justified, and by thy deeds thou shalt be condemned. There we shall clearly see how precious and salvific are good deeds.

\* \* \*

Orientalists call Holy Mount Athos the Garden of the Mother of God, and this

The text follows: *Hieromonk Arseniy of the Russian St. Panteleimon Monastery on Mount Athos*, 4th edition, Moscow, 1899.

is quite justified. Of all the trees which grow here the most beautiful is the cypress, which can truly be called a tree from Eden. The Holy Mount Athos is a selected corner of the earth, and offers for the secluded monastic life conditions that could hardly be found anywhere else. If such a wonderful place has been created by God on this earth, then what awaits in eternity those who strive to please the Lord?

With its labours, its sorrows and ailments, each of us has his cross to bear on life's path. The Lord Jesus Christ gave us in His life on earth an example of patience and suffering. There is but one way to Heaven—the way of the Cross.

All of us trespass against the Lord's commandments. If a son has offended his father, then how does he begin to make amends? By repenting with an open heart and begging forgiveness. We see in the Parable of the Prodigal Son. Let us follow this Gospel exhortation. If every day we find several hours for our worldly affairs, then we should find for our soul, for our immortal soul at least one hour daily to consider and to weigh our past life, and then we shall see that in many things we have sinned and are sinning before our Creator, Who shed His Most Pure Blood that we might be saved. Seeing our sinfulness, we shall begin to grieve and lament and feel contrition and a sorrow

ness of the heart, and we shall beg forgiveness of our Heavenly Father as we endeavour to shed tears of repentance, or they extinguish the flames of Genna. And so, dearly beloved in the Lord, I recommend this path from the Gospel which leads to heartfelt contrition and salvation of the soul, and may the All-Merciful Lord grant this to all of us.

\* \* \*

Each one of us has his own path: for some it leads to the monastery, for another to the community. We can everywhere be pleasing unto the Lord if we keep His commandments. But the most important is to love all men, to have the humility to suffer all for the Truth, whether deserved or not, to consider oneself until the end of one's life to be worse and more sinful than all others on earth, to shun unnecessary pleasures of the flesh, not to indulge one's palate, to take one's rest in moderation, and always and in everything to heed one's conscience and to confide it to one's other confessor.

\* \* \*

Our brother who visited you told me that you discussed with him the *one thing that is needful*—the salvation of the soul, and that in your discussion you touched upon the Holy Sacrament of the Eucharist, which, as you told me, you receive every three years. For our sake I say, if you are acting thus on the advice of your father confessor, when it is not for us to discuss, but if it is by your own conviction that you rarely have recourse to this salvific sacrament, then I must say to you that our Holy Church has established that one must make oneself worthy of this Sacrament at every fast, but under no circumstances must one defer it until the following year. It is true that we are unworthy to receive this great Sacrament, but in this case we are just as unworthy after three years. But who is worthy of this Lofty Gift? No one is worthy. And that is why we in our unworthiness approach our Heavenly Father, in imitation of the Prodigal Son in the Holy Gospel. We see that the father, because of the son's sincere contrition, did not reject him, and this gives us courage to approach the Lord with

a contrite heart and with an awareness of our sinfulness, as the Psalmist says: *...a broken and a contrite heart, O God, thou wilt not despise* (Ps. 51. 17). The Holy Sacrament of Christ is divine healing, and we are sick; and without this healing nothing has the power to cure us. Praise, glory and thanksgiving to God for His boundless indulgence in not rejecting repentant sinners; examples of this indulgence are innumerable.

\* \* \*

Knowing your God-loving desire for the salvation of your soul, I want to say something to you of prayer, as one of the greatest of virtues, as it was called by St. Macarius of Egypt, for through prayer we can beg everything of the Lord.

The petitions of those at prayer take many forms, some asking for one and others for another thing. But on the chart of our supplication we shall express above all sincere gratitude to God for His unceasing generosity towards us, then a confession of our sins with a contrite soul, and only after that do we present our various petitions to the Lord. As St. John Climacus writes, this is the finest form of prayer, which was revealed by the Angel of the Lord to one of the brethren.

\* \* \*

Do not abandon prayer—it is God's great gift. Prayer, as any other thing pleasing unto the Lord, is difficult at first, but what is difficult will later become sweet.

\* \* \*

And I must also tell you what was divinely revealed to St. Antony the Great: that it is only through tearful repentance that God forgives man his mortal sins. All those who wish to save their souls must know this. It may be asked: "How can one shed tears?" The answer to that is found in the words of the Gospel: *Ask and it shall be given you*. The effort is not small, but the reward is great.

\* \* \*

Many want to be saved, but as soon as effort is required, they turn back. But without compelling yourself to do you cannot be saved: *The kingdom of hea-*



*ven suffereth violence, and the violent take it by force.*

That effort is pleasing unto the Lord when a man gives thanks to God for everything, for his success and for his failure; and when he accepts everything as from the hand of God, when he helps his younger brothers as well as he can, and when he sets his hopes not on his own wealth, but on the One Lord God. Such a man is pleasing unto God and the Kingdom of Heaven shall not be denied him.

\* \* \*

You complain that you are distracted by thoughts, especially during prayer. This happens to all. Prayer burns the Enemy of our salvation as a fire, and he tries with all his might to dissipate prayer. But despite the temptations of the Enemy, strengthen your prayerful efforts, for prayer is the soul's conversation with God, and it is through prayer that we beg everything of the Lord.

The Troparion to St. Ephraem Syrus, who was greatly pleasing unto the Lord, begins with these words: "Foreseeing the Last Judgement, Ephraem sobbed bitter tears". Let us endeavour to shed these blessed tears for they come from heartfelt contrition, from an awareness of one's sinfulness, and it is through tears of repentance that our sins are washed away and our soul is purified and made worthy of the wedding chamber of the Heavenly Bridegroom. Be saved in the Lord!

\* \* \*

It is difficult to endure illness, but it is a comfort that through illness and the patient endurance of it our soul is purified, as gold in fire, and is made pleasing unto the Lord and inherits eternal bliss, as is written in the Holy Gospel: *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* Similarly, it is said in the Holy Gospel: *For what is a man profited, if he shall gain the whole world, and lose his own soul?*

Everything is in the power of God. The Lord has power to give you health

and all blessings of the earthly life. Your illness is a merciful visitation from the Lord; it is, so to speak, a retribution to purify man of his sins, according to the word of the Lord: "As we sow, so shall we suffer." If you, too, have sinned before the Lord, then search tentatively your conscience, admit your guilt and repent. And bear your illness as a sign of mercy from the Lord, the Lover of Mankind, Who wants not the death of a sinner, but wants him to turn to the Lord and live. You have the particular mercy of the Lord, as written in the Holy Scriptures: *Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth.* Illness purifies both the body and the soul. Since your illness is more a spiritual one, then the proper treatment is rather spiritual: pray often and zealously, and visit as often as possible the House of the Lord, the spiritual dispensary. There you will find many medicines: the prayers of the faithful at the Lord's altar together with believers, molebens before the icon of the Lord, of the Mother of God, and of the saints, and the holy water, the most important and powerful treatment of all is the partaking of the Holy Sacrament of Christ during all fasts, and, given your illness, even more often than that, only with the necessary preparation: fasting, prayer and sincere confession of your sins. The most holy of Sacraments was passed on by the Lord that believers might unite closely with Him for the healing of the body and the soul.

Be temperate in all aspects of your home life and, according to the Rule of the Church, observe the fasts and pray constantly. The Lord said in the Gospel: *Howbeit this kind [i.e. sly demons] goeth not out but by prayer and fasting.* Physicians also prescribe a diet for the sick. According to the teaching of the Holy Fathers, fasting cures not only spiritual illnesses but also all manner of bodily ailments; for a small amount of food gives a small amount of those juices which the body has need of, and then all the bad juices turn into the right juices to the benefit of the body. With God's blessing, you may also seek the help of a physician for the illness of your body.

\* \* \*

To drive out anguish and fiendish onslaughts, it is highly salutary to read aloud the Psalms of David. The reading of the Psalms drives away demons. King Saul of Israel often suffered from soulful anguish and fear of demons. When he was thus beset he could summon David, who was at that time his *armourbearer* and skilled in playing *an harp*. St. David would usually play his divinely inspired Psalms. Some of the Psalms are directed specifically against the Devil, for example: *Let God arise, let his enemies be scattered* and *He that dwelleth in the secret place of the most High*, in which it is said, among other things: *Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday*, and so on. You could learn this Psalm by heart, it is quite short. Of course, even more salvific than the Devil's attacks is the reading of the Holy Gospel by oneself or through a reverential servant of Christ—a priest or a hieromonk. Resort to this treatment if you can. And, of course, our Lord Jesus Christ, in Whose Name we are all saved, is the one Physician for our bodies and souls; in His mercy He forgives us and punishes us but gently. Only do not forget with your ailing soul to cry and fall prostrate at His feet.

\* \* \*

Holy fasts were instituted that during them we might devote more of our time to the salvation of the soul, that we might pray more, and in general might concern ourselves more with our future life. Our Holy Church, as the loving mother of her children, does everything for our salvation. Some ask: "Why should one fast?", forgetting that the Saviour Himself gave us the example of the fast, fasting for forty days, and He said in the Holy Gospel that an evil spirit, inimical to man's salvation, can be driven out in no other way than by fasting and by prayer. Prayer when accompanied by fasting gives greater access to God and is more pleasing unto Him. Fasting purifies prayer and makes it more spiri-

tual. Fasting is a true demonstration of our love for God, because it is for His sake and for the sake of obedience to the Holy Church that we refrain from tasty food and choose the less appetizing, and by this very act we prove that we love God more than our own bodies. Fasting subdues the desires of our sinful flesh.

The flesh is an ungrateful and perfidious cohabitant: the more you try to please her, the more demanding she becomes. She is the enemy of spiritual life. Gorged and surfeited, she entices man to sloth and sleep. The struggle against the flesh in all its forms stands before all those who wish to save their souls, and he who will not struggle against the flesh will be conquered by it. Of such the Lord says: *My spirit shall not always strive with man, for that he also is flesh* (Gen. 6. 3).

\* \* \*

Let us thank the Lord that He keeps us through His Divine Providence, and that He, the Benevolent One, prolongs our life, thereby giving us the possibility of concerning ourselves more with our future. But we, sinners, do not always, as we should, use this precious gift of God, which is Time.

Let us more diligently turn to the Maternal Veil of the Queen of the World: She is our great Helper and Mediatrix—and let us beg Her to straighten our paths to goodness and salvation.

\* \* \*

I greet you on the approaching jubilant and universal Feast of the Resurrection from the Dead of Our Saviour Jesus Christ. May we be considered worthy to hear those longed-for words which fill the souls of believers with heavenly joy: "Christ is risen!" And what joy can be compared with this, for Heaven and earth celebrate together and praise the most Glorious Resurrection of Christ, whereby He trampled down the death of our souls and gave us the comforting news that one day we shall be resurrected from the dead and, if we are worthy, shall be with the Lord in eternal and ineffable bliss, according to His words: *...that where I am, there ye may be also* (Jn. 14. 3).



\* \* \*

Lovers of the Lord, you grieve that you were unable to bid your brother farewell. For comfort in such a situation you should take the following course: visit his grave three days running and pray to God by it for the repose of his soul; and beg his forgiveness and yourself forgive him. Apart from this, hold a service for the dead for forty days... The Enemy of mankind, the Devil, tries to confuse man with the despondency and despair that there is no salvation for him. But this should not be heeded, for it is written in the Holy Scriptures that if one confesses with an open heart and reforms one's life, then the Lord will forget one's sins, for there is no unpardonable sin except the sin of unrepentance. Place your hopes completely and unquestioningly in God's mercy, which is immeasurable and boundless. It is like a limitless sea, and our sins are a handful of earth; if this is thrown into the sea, then it disappears without a trace, and so are all our sins insignificant in comparison with God's mercy.

\* \* \*

We often act like little children, turning our attention to all manner of playing—to wealth, fame, and so on: but we neglect the *one thing* [that] is *needed* (Lk. 10. 42).

\* \* \*

It is very good for the soul to receive the Holy Sacrament of Christ. It is necessary to lead a life consonant with such a great beneficence. On the day of Communion, I recommend you go nowhere, but remain in solitude in your cell, praying and reading spiritually edifying texts. Great is the day on which we are considered worthy of this, the greatest of Gifts of the Lord... There is truly great comfort in receiving the Most Pure Sacrament of Christ, but if it is not often found possible for you to be worthy of this greatest of Gifts, then the Lord will comfort you for your patience and humility with Heavenly consolation.

You must receive Communion once a month, but on Great Feasts and during fasts, you should communicate oftener. The early Christians communicated

daily, but then they lived a life different from ours. The Jesus Prayer is the most effective of all but it must be cited with scrupulous humility and self-reproach. It is justly said that if you are visited by many people, then temptation cannot be avoided; that is what St. Macarius said: "Avoid people and you shall be saved." But sometimes you must receive or else fall victim to vanity and a high opinion of yourself. As I have already reiterated, do not promise yourself anything: for example, never eat meat or the like, for then temptation will increase and you will fall victim to vanity. The Holy Fathers teach that one should eat a little of the types of food permitted by monastic Rule.

\* \* \*

In our thoughts, we should descend deeply into ourselves and verify ourselves often; it is as necessary, as in the world of commerce, to draw up an account of ourselves to find out what state our affairs are in.

The sole reason for our creation of this world is to prepare ourselves through a life pleasing unto God, to Eternal Life. Do not delay in doing good deeds while you are still alive; they alone can give you confidence: face God, and in the eyes of the Lord the greatest of all virtues is charity.

Read the Holy Gospel oftener: it is the foundation stone of our salvation and teaches us everything.

\* \* \*

Peace to you and salvation from the Lord!

My heartfelt sympathy to you in your grief and pity for your husband, who has become enslaved by the vice of drink. Fill him with the fear of the Lord... Urge abstinence and prayer for him, and pray for him yourself. Hold a moleben with the blessing of water to the Mother of God, to St. Panteleimon the Great Martyr, and to St. Boniface the Martyr. Every morning offer him holy water to drink on an empty stomach. Give him to read the enclosed tract on the disastrous fate of those who succumb to the vice of drink.

St. Macarius of Egypt teaches: If you would pray or fast for a thousand days and nights, or accomplish other great works or virtues, then think this of yourself: I have done nothing good, for it is all accomplished through God's grace. And for such humility all these things will be ascribed to the man and his deserts on the Day of Judgement; but if a man should ascribe to himself, his diligence and to his zeal, the reward in this life, then it will all be lost.

Remember this, lovers of the Lord, for I am writing to you out of a sincere desire for the salvation of your souls. Experience tells us that the Enemy of people, who lead pious lives, is wont to catch them by putting ideas of their own goodness into their minds. But you must take care that you ascribe to God whatever good you might do and consider yourself to the end of your life to be worse and more sinful than any of the worst sinners. If St. Paul called himself the greatest sinner in the world, then what must we consider ourselves to be?

\* \* \*

...An obedience is pleasing unto the Lord, and whoever fulfils it with zeal is promised a great reward from God. The fulfilment of an obedience requires patience, without which there is no salvation, for under the Enemy's influence temptations are put into everything pleasing unto God; and the more salvation a deed is, the more strongly will the Enemy swoop down on a man to destroy his obedience. But whoever turns to the Lord with zeal will not be denied His mercy.

Visit the House of the Lord with zeal, meek, humble and loving, and have faith that the Lord will not deprive you of eternal bliss...

Our future lot is mysteriously hidden from us by a veil impenetrable to our sinful eyes. When the hour of death comes, this veil is lifted and a man will see new faces and things that he has never seen before, and he will hear what he has never heard before; and after passing its ordeals the man's soul is found to be pleasing unto the Lord, and it will be received by the Holy An-

gels and borne to its Maker. The time has come for us to rise from our sinful slumbers, heeding the voice of our mother the Holy Church: "My soul, my soul, arise, why slumberest thou?" It is time for us to concern ourselves with our souls while it is still in our body; who knows, if we do not concern ourselves today, then tomorrow may already be too late.

\* \* \*

It is good to spend the feast days of the Lord in prayer, the reading of spiritually edifying books and in doing deeds of mercy. He genuinely celebrates who spends the days dedicated to God in such a way. If we must always think of and concern ourselves with what is most necessary of all, that is to say, Eternity that awaits us, then it is primarily feast days that must be devoted exclusively to this. A feast day is a harbour we enter after life's stormy passage. In the harbour the voyagers repair their ships, prepare themselves for a new voyage and gather their strength. And we Christians, too, having reached this blessed harbour, must use the precious time, devoting it to what is, in the words of the Saviour, the *one thing* [that] *is needful*.

What I wrote to you I now say again, that the most necessary thing of all for salvation is humility, that genuine inner conviction that you are worse and more sinful than all things and all men. But it is a great gift of God, and is gained by much labour and effort. It is then that man experiences a tranquillity inexpressible in any human words. Search day and night for this precious jewel. The truly humble man loves all men as himself, never judges anyone even in thought, pities everyone, and wishes everyone salvation, sees his own sinful impurity, and thinks fearfully of how he will answer at the Judgement Seat of God; he does not give in to dejection or despair, but sets his hopes in his Creator and Saviour. The truly humble man, if he has gifts from God, such as prayer or tears or fasting or whatever else, hides them carefully, for human praise, like moths or rust, eats everything away.

I see from several references in your letter that you are highly praised and are considered almost righteous. This is



very dangerous. Remember what is written in the Holy Scriptures: *Woe unto you, when all men shall speak well of you!* Beware of praise: it destroys the soul like poison. Do not seek to display your deeds, and therefore deal with food in this way: eat freely of what is allowed but in moderation. You may eat the prosphora blessed for the living on an empty stomach, and you must never dare drink the holy water of Epiphany after eating, for it is a great holy thing.

Look deeply within yourself, thoroughly and attentively: are there not some thoughts that you are leading a life pleasing unto God? Such thoughts are the same as a lethal poison: beware and be afraid of them, and tremble at the idea of thinking well of yourself, remembering the Pharisee. He had virtues, but he ruined everything by self-praise. Do not try to set yourself apart from others in this life by the holiness of your life. It is very dangerous. If you do something good, then hide it carefully, or else you will lose everything. Praise is an imperceptible, subtle poison which penetrates the soul and destroys it. It is far better, far more peaceful, if everyone thinks and talks worse of you, for praise is very dangerous.

I write all this to you out of a sincere desire for the salvation of your soul. Do not be afraid of eating extra, do not be afraid if you become a little lazy and sleep more than necessary or become distracted or bad thoughts arise: they will not harm you. But this you must fear and dread: inner demonic praise, which is so cunning, appearing in the guise of beneficent consolation. That is why the Holy Apostle said: *Satan himself is transformed into an angel of light.*

Only a truly heartfelt humility cannot be caught by the Devil's devices; it destroys all the nets he casts. Often within prayer and other virtues, and within abstention, there is found a temptation which manifests itself in a subtle inner and vain self-satisfaction.

Commit yourself to the Will of God and do not worry if sometimes your good wishes are not fulfilled. Put this down to your unworthiness.

\* \* \*

Do not philosophize on lofty things but on the humble; do not put questions to yourself but rather say: "Should I, wretched one, think on such lofty matters? I shall do better to think of my own sins."

It is written in the Patericon that when a certain starets was asked a lofty question, he remained silent.

It is better to thank God for everything in silence, and not to enter into remote arguments, which often disturb our minds from God.

Stormy thoughts beat against the soul as waves against a boat: the hermit must keep a timely vigilant watch at the helm. To keep watch means ceaselessly reciting the Jesus Prayer with hope in God's mercy.

\* \* \*

God grant that your blessed position may retain to the end of her life her Gospel simplicity and gentleness. Do not grieve that I do not answer you soon, but only when my work allows.

All is well on Holy Mount Athos. Praise God. Do not decline the novitiate but accept it as from the Hands of God, for though it be small, yet it is all the same profession of the lesser Angelic Image.

The life of man is temptation, as is written in the Holy Scriptures. The whole life passes in struggle with passions that live within us, if, praise God, we resist our sinful inclinations. But even on those who feel free to give their passions full rein and give themselves up to the enticements of vice. Of the people it is said that they are making great strides on the wide path to ruin.

His future life seems somewhat remote, and so he leads and ends his life in absolute guilt before the Lord. Sometimes in His mercy God visits a man with failures and various griefs in worldly affairs, or with illnesses. This brings him to reason, but not all are honoured with this mercy of God.

Invoking God's blessing upon you with a sincere desire for your spiritual salvation, I remain, ever a worshipper of your Hieromonk Arseniy.

## DIVINE LITURGY

### The Breaking of the Bread

**D**uring the singing of the Communion Hymn, the deacon enters the sanctuary and standing at the right hand of the priest, says: "Pray, Father, break the Holy Bread." The priest, taking the Holy Lamb, makes it along the crosswise incision made at the proskomide into four parts saying: "The Lamb of God is broken and distributed, which being broken yet is not divided, being ever eaten never consumed, but halloweth them that partake thereof."

The priest places the four parts of the Holy Lamb crosswise on the discus: to the east the part with the letters IHC (Jesus), to the west — (Christ), to the north (left side facing) — , and to the right side — KA<sup>1</sup>.

The deacon, indicating with his orarion the prothesis, says to the priest: "Pray, Father, fill the Holy Cup." The priest takes the part marked IHC lying on the eastern side, makes the Sign of the Cross over the Chalice with it, and lowers it reverently into the Chalice with the words: "The Communion of the Holy Spirit." The deacon responds: "Amen" and taking up the jug with warm water presents to the priest and says: "Pray, Father, bless the water with the Sign of the Cross and give us warmth." The priest blesses the water saying: "Blessed is the fervour of Thy Holy Things, O God, now and for ever and world without end. Amen." The deacon reverently pours the warm water into the Chalice with the words: "The fervour of faith, full of the Holy Spirit, Amen."

The dividing and breaking up of the Holy Lamb at Liturgy is based on the Gospel narrative of the Last Supper of Christ and is therefore an essential and necessary moment in the celebration of the Eucharist. The Eucharist was called the *breaking* [of] *bread* (Acts 2. 46), and was one of the first titles of the Eucharistic service in the Early Church.

The deacon, calling on the priest to break up the Holy Lamb, calls the Body of Christ the Holy Bread, because for the communicant this Bread is the true *bread of life* (Jn. 6. 48, 51).

In the words of the priest: "The Lamb of God is broken and distributed, which being broken yet is not divided, being ever eaten never consumed...", the Church's teachings about the Lamb slaughtered for the sins of the world, about His unboundedness by time or place, and about the immutability of communicating in the Body and Blood of Christ are antinomically confessed. In these words, too, it is confessed that although divided up to communicate the many, the Lamb remains undamaged and undivided. This unfathomable nature of the Eucharistic Sacrifice makes it possible to celebrate Divine Liturgy daily on numerous altars throughout the world while the Body of Christ remains undamaged and everlasting. It is the undying fountain of Eternal Life.

At the same time, the believer receives in the Communion not a particle of Christ's Body, but His whole Body, and we communicate not in a particle of His Most Pure Body but precisely in this whole Body. We partake of Christ's Body, glorified and ascended into Heaven, that is to say, unbounded by dimension or place, but abiding in the plenitude of the glorified and transfigured mankind. All of Christ is given in the smallest particle of the Eucharistic Gifts to every believer.<sup>2</sup>

This is witnessed to in the Epistle of the Eastern Patriarchs: "Although at the one and the same time numerous celebrations are taking place throughout the world, there are not many Bodies of Christ, but only the one Christ is present truly and actually. This is **not** because Christ's Body which is in Heaven descends upon the protheses, but because the bread of oblation, which is prepared separately in all the churches and during consecration is changed and transubstantiated, becomes one with the Body abiding in Heaven. For the Lord always has one Body and not many in numerous places". (The Epistle of the Eastern Patriarchs on Orthodox Faith. Article 17.)

When the Lamb is broken up, a particle is immersed into the Holy Blood.



The priest's words: "The fulness of the Holy Spirit" (i. e. the plenitude of the presence of the Holy Spirit), spoken when immersing the particle of the Holy Lamb into the Chalice, indicate the action of grace of the Holy Spirit, Who transubstantiates the bread into the Body of Christ and the wine into the Blood of Christ, and Who is present in them, filling them with Divine Grace.

The warm water (warmth) is used to represent the life-giving power of the Sacrament.

The deacon's words: "The fervour of faith, full of the Holy Spirit", mean that, "according to the life-giving power of the Sacrament represented by the 'warmth' may the fervour of our faith live, abounding in the Gifts of the Life-Giving Holy Spirit"<sup>3</sup>. Nicholas Cabasilas, Metropolitan of Thessalonica, has in mind here under warmth the descent of the Holy Spirit upon the Church.

The pouring of the warmth into the Chalice witnesses also to the teaching of the Church regarding the incorruptibility of the Lord's Body. Nicetas Stethatos, a pupil of St. Simeon the New Theologian (11th century), testifying to this teaching says that the Death of the God-Man differed from the death of men. The Spirit did not leave Him even in death.

The theological interpretation of the warmth, linked with the Crucifixion of our Saviour, is given by Nicetas Stethatos in his interpretation of the New Testament teaching as expressed by St. John the Divine (1 Jn. 5. 6-8). Nicetas Stethatos writes that in Christ's Body there are three living elements which give life to all who worthily partake of the Body, that is to say, the Spirit, the Water, and the Blood, as St. John the Evangelist, who lay with his head on the Lord's bosom, testifies: *There are three that bear wit-*

*ness... the spirit, and the water, and the blood, and these three agree in one* (1 Jn. 5. 8). Understood, he says, that here Christ's Body is meant, and that when we partake of the Body of the Bread transubstantiated through the power of the Spirit into the Flesh of Christ, we live by Him, for we eat of the Flesh of Christ which is living and deified. And so, too, when we drink of His living and vivifying Blood together with the Water which flowed from His side, we are washed of all sin and filled with the Spirit.<sup>4</sup>

Similar words regarding the warmth are found in the works of Byzantine canonists — Theophanes Valsamon, Patriarch of Antioch (12th century) and Hieromonk Matthew Vlaster of Thessalonica (14th century). The Blessed Simeon, Metropolitan of Thessalonica, also says that the warmth testifies to the fact that the Lord's Body remained life-giving and unseparated from the Godhead, and from any action of the Holy Spirit.<sup>5</sup>

#### NOTES

(1) About the inscription on the Lamb, see *Orthodox Life*, 1976, No. 7. There is a custom of immersing the upper part of the Lamb—"Jesus"—into the Holy Chalice. It breaks off easily along the dividing the upper and lower parts of the Lamb. When transferring the portion from the discus with the right hand the left hand holds the sponge under it to prevent any crumbs from falling onto the antimimension.

(2) Archimandrite Kiprian. *The Eucharist*. Part 1-47, pp. 305-307.

(3) Father V. Nechaev. *Preparation for Holy Communion*. "Spiritual Reading", Part 3, Moscow, 1869, p. 161.

(4) Archimandrite Kiprian. *Op. cit.*, p. 313.

(5) *Ibid.*, p. 313.

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Above: St. Peter the Apostle directing the righteous to Paradise; below: an Angel. Murals by St. Andrei Rublyov and Monk Daniil Cherny in the Dormition Cathedral at Vladimir



